

PALESTINE EXPLORATION FUND.

Patron—THE KING.

Quarterly Statement

FOR 1920.



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THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

DIED

On the 30th September, 1919,

LIEUT.-COL. SIR HENRY TROTTER,
K.C.M.G., C.B., late R.E.

OF THE EXECUTIVE COMMITTEE.

DIED

On the 18th November, 1919,

JOHN DIBBLEE CRACE,
F.S.A.

HONORARY SECRETARY OF THE PALESTINE
EXPLORATION FUND,

It is with the deepest regret that Subscribers will have heard of the further serious losses which the Palestine Exploration Fund has sustained. It was impossible to refer in the last issue to the death of Lieut.-Colonel Sir Henry Trotter, K.C.M.G., C.B., etc.

He joined the Executive Committee in 1907, and was another of that long line of soldier-diplomatists and soldier-scholars who have been so largely responsible for our position and prestige in the East, and who, on their retirement, have continued to take an active interest in the learned societies connected with the East. Sir Henry Trotter, who was Consul-General in Syria, 1890-1894, also served on the Councils of the Royal Geographical, the Central Asian, and the Royal Asiatic Societies, and his knowledge and experience of the East were helpful in many ways.

The death of Mr. J. D. Crace is one which is mourned by all who knew his long continued work on behalf of the Palestine Exploration Fund, and his unfailing kindness and sympathy to all who appealed to him for advice. Although for some time past his health had been gradually failing, he had been able to take an active part in various secretarial and other matters until within a few days of his death. An obituary notice will be found below, pp. 12-14.

We have also to regret the death on 27th November, at Malta, of Sir Edwin Pears, a Member of the General Committee. He went to Constantinople as correspondent for the *Daily News* about 1874, and created a great sensation by his account of the Bulgarian Massacres of 1876. For forty years Constantinople was his home. To the history of that city he contributed many notable volumes, and as an archaeologist he was reputed to know more than any living man about Byzantine Constantinople. He was a good friend of the Fund and will be much missed.

An Extraordinary Meeting of the Executive Committee was held on Nov. 26, letters of condolence were read, and the following resolution was passed, a copy of which was sent to Mrs. Crace:—

“The Executive Committee of the Palestine Exploration Fund desires to express its sorrow that the long and intimate connection of Mr. J. D. Crace with the Fund has been severed by death. He had been a member of the Committee for forty-seven years and Honorary Secretary for eighteen years. It desires further to put on record its profound sense of the devotion to its interest which Mr. Crace always showed, and of

the high value of the services rendered by him ; services continued to the end in spite of ever increasing physical infirmity. It desires that the terms of this resolution be conveyed to the family of the deceased Honorary Secretary, together with an expression of its deep sympathy with Mrs. Crace in her bereavement."

The following paragraph was published in *The Times* of 28th November :—

"*British Excavations in Palestine—Important Site in View.*—The recent death of Mr. J. D. Crace, who had been Hon. Secretary of the Palestine Exploration Fund since the beginning of this century and on its Committee since 1872, and the retirement of Mr. Walter Morrison from the Treasurership, which he has held since 1868, make a serious break with the past of the Society. The Committee has, however, secured Colonel Sir Charles Close, K.B.E., C.B., Director of the Ordnance Survey, to succeed Mr. Morrison, and Dr. E. W. G. Masterman, formerly of Jerusalem and now Medical Superintendent of the Camberwell Infirmary, to take the Hon. Secretaryship. The Committee has been strengthened by the addition of the Hon. W. A. Ormsby-Gore, M.P., and the Hon. E. Feilding, both possessed of recent intimate acquaintance with Palestine. In view of the close harmony that it is hoped to establish with the British School of Archaeology at Jerusalem, Prof. J. Garstang, its Director, and Mr. Robert Mond, its Treasurer, have been invited and have agreed to join the Committee. The Fund hopes to make arrangements for the excavation of a very important site as soon as political conditions in Palestine are settled."

The new Honorary Secretary, Dr. Masterman, is already familiar to readers of the *Quarterly Statement*, to which he has been a contributor for 25 years. He went to Palestine at the end of 1892, and has lived twenty years in Galilee, Damascus, and Jerusalem, acting as Honorary Secretary, and later as General Secretary for Palestine. While there he paid numerous visits to the work of excavation carried on by the Fund and other Societies, and for ten years made, at the Fund's request, a series of original observations on the seasonal changes of level of the Dead Sea. He has contributed many articles on Palestinian topography, natural history, and

Biblical customs (Hasting's Dictionaries, the *International Standard Bible Encyclopaedia*, and Biblical and Medical journals). He has also edited new editions of two well-known Guides to Palestine, and has published *Studies in Galilee*, *The Deliverance of Jerusalem*, and, most recently, *Hygiene and Disease in Palestine*. During the war he gave courses of "extension lectures" on the Historical Geography of the Holy Land, and read papers before the Royal Geographical Society on "Palestine and its Suitability for Colonisation" and on "The Jordan Valley and its Lakes." The Fund is fortunate in having as Honorary Secretary one who combines the keenest interest in its future with a wide knowledge of Palestine.

Among the contributions to our knowledge of Palestine through the war, one of special interest is that due to aeroplane photographs. An illustrated lecture was given by Mr. Hugh Hamshaw Thomas, M.A., F.G.S., before the Geological Society of London on Nov. 15, on, "Some Features in the Topography and Geological History of Palestine," based upon his own work. He pointed out that a perfectly new method of illustrating and investigating some branches of physical geology was afforded by Aeroplane Photography:—"It seems, firstly, to illustrate in a very striking and convincing form many geological phenomena, such as the structure of a volcano or the land-forms resulting from erosion, and may be of value in the teaching of the science. In the second place it may, in certain circumstances, become a valuable means of research, especially in connection with river-development or denudation in a region which is somewhat inaccessible, or where the surface of the ground is very complicated and the main features are obscured by a mass of less important detail." The lecture owed its origin to the systematic photo survey made over Central Palestine during the war, and the photographs, which were exhibited, were originally taken for the purpose of constructing detailed maps. Mr. Thomas observed that the demarcation of the coastal plain from the foothills of the upland country was often well shown by oblique air-photographs, and the weathering out of the flat alluvial ground by the winter rains to give characteristic wadis could be clearly seen. In the central hill-country the terraced hills showed the relation of the scenery to the underlying rock, but their general sculpture was regarded as belonging to a former period of great precipitation.

In arid country, where the underlying rock was laid bare, the aeroplane camera often showed the general geological structure of the district. The lacustrine deposits of the Jordan Valley and their weathering was shown, and also the form of the drainage-channels running down into the main valley. "The depression of the Dead Sea with reference to the surrounding country has resulted in cañon formation in many places. Some evidences of faulting at different periods can be distinguished. The Jordan at present forms an interesting study in river-development, and many of its main features were demonstrated. The relation of the Jordan to the Orontes has been considered, and an aeroplane photographic survey of the country between the two rivers indicates that the Jordan probably originated in Northern Syria in earlier times. The Syrian portion of the stream has been captured by the younger Orontes, and this has had a very important effect on the whole topography of the Jordan Valley." The lecturer concluded that a further study of the aeroplane photographs already taken, and of the maps made from them, might throw much new light on the questions of climatic changes and of topographical changes due to faulting in Palestine.

Among the more noteworthy features of the current *Quarterly Statement*, attention may be drawn to an interesting little discovery; one of those coincidences which now and again occur and prove the essential accuracy of some earlier inference or conjecture. Among the copies of fragments of Greek inscriptions from Beersheba, kindly forwarded to the Fund by Captain Douglas Blair, is one which proves to be a fragment of the official document discussed in these pages nearly eighteen years ago by M. Clermont-Ganneau. Prof. Burkitt, to whom we are indebted for some valuable notes on the inscriptions, shows by means of a drawing, how the two portions fit into one another, and he points out the way in which they substantiate M. Clermont-Ganneau's views and suggestions.

The series of articles by Dr. E. W. G. Masterman, entitled "Hygiene and Disease in Palestine in Modern and in Biblical Times," has been reprinted, with a Preface by the late Prof. Alexander Macalister, and is now on sale. These valuable and important articles deserve the careful attention both of students of the Bible and of all who are interested in modern Palestine. The future

of Palestine, which we all hope will be happier and brighter than before the War, will so eminently depend upon the good health of its inhabitants, and in particular, of the settlers who have not had time to become acclimatised, that Dr. Masterman's publication is sure to find a warm welcome and supply a want. Price 2s. 6d., postage 3d. extra.

The Committee would be very glad if subscribers would be disposed to present to the Fund sets or volumes of the *Memoirs of the Survey of Western Palestine* and also of the *Quarterly Statement*.

In 1876 the Society published a volume of Photographs of Biblical Sites, by Lieut. H. H. Kitchener, R.E., F.R.G.S., containing twelve photographs taken by Lord Kitchener during the time he was at work on the Survey of Western Palestine, together with a short description of each written by himself. Some of the views taken are no longer obtainable, as new buildings have sprung up everywhere, altering or marring old sites. The descriptions, though so short, are charmingly written, and show what a strong feeling Lord Kitchener had for the Holy Land. He took the keenest interest and pleasure in the preparation of this, his only book, as his letters show, though the actual publication of it was left in Sir Walter Besant's hands, as Lord Kitchener returned to Palestine before it was in proof. There are about forty copies of this book still unsold, and these can be had on application to the office of the Society, 2, Hinde Street, Manchester Square, W., at the original price of one guinea, postage extra.

Fifty Years' Work in the Holy Land: A Record and a Summary, 1865-1915.—Under this title the late Colonel Sir C. M. Watson, K.C.M.G., etc., gave an entirely new revision of that *résumé* of the work of the Fund which has been issued from time to time in order to furnish readers, and—especially—new subscribers with a synoptical account of the more important aims and achievements. Such accounts have been published in 1870, 1872, 1886, and 1895, so that twenty years have passed since the last revision—years during which most valuable excavations have been undertaken, notably at Gezer. The year 1915 being the Jubilee of the Palestine Exploration Fund a new edition was especially appropriate, and old subscribers as well as new will find that the book by the late Chairman of the

Executive Committee gives an admirable bird's-eye view of the work of the Fund. Although space allows the book to provide only the bare outlines of what has been done, the material is so arranged as to include all information necessary to explain the different expeditions and excavations. A map is also appended containing all the important names and sites. Chapters are written on the reason why the P.E.F. was established; the foundation of the Society in 1865; the preliminary reconnaissance of Palestine, 1865-6; the explorations at Jerusalem, 1867-70; the expedition to the Desert of the Exodus, 1869-70; the survey of Western Palestine in 1871-7; the survey of Eastern Palestine in 1881-2; the geological expedition and survey of the Arabah in 1883-4; the excavations at Lachish, Jerusalem, etc. (five chapters), the survey of Southern Palestine in 1913-14; the Palestine Pilgrims' Texts, and a concluding chapter on the administration of the Society. There are two appendices: the chronology of the P.E.F., and the chronology of the publications. The book is published by the Committee of the Fund, and can be had on application to the Assistant Secretary. Price, 3s. 6d.; postage 6d. extra.

The Committee have brought out a new edition of the ($\frac{3}{8}$ in. to the mile) Map of Western Palestine, of which the original edition has been for some time out of print. It is in two large sheets, and is, primarily, a travellers' map. The roads and railways constructed since the original survey have been added. For the sake of clearness, only the modern names are given. The hill shading is in a lighter tint for the same reason. All the country beyond that actually surveyed is shown in outline only. In a few years it may be possible to add much of this in a further edition. In the meantime, this is the clearest map and the easiest to consult of any yet issued by the Society. The price of the complete map is 7s. 6d. If desired, the map can be mounted on linen to fold, 15s. 6d.. Subscriber's price, 6s. unmounted and 13s. mounted; postage, 6d. extra.

The Library of the Palestine Exploration Fund contains many duplicate volumes, including standard works by Robinson, Ritter, Stanley and others. They may be had separately, and a list, with

the price of each volume, has been prepared, and can be obtained on application.

The list of books received will be found below, pp. 9, 10.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Local Secretaries.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

The attention of Subscribers is drawn to the green slip affixed to the cover of this number. Members who have not yet paid their subscriptions, which are due on January 1st, will oblige the Committee by doing so without delay, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1918 is published in the Annual Report.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work our former Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6s., by post 6s. 6d.

A complete set of the *Quarterly Statements*, 1869-1910, containing some of the early letters (now scarce), with an Index, 1869-1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 4, except Saturdays, when it is closed at 1 p.m.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

The Expository Times.

The Irish Theological Quarterly, Oct., 1919.

Studies, Sept., 1919 : Palestinian Customs as illustrating the Bible, by Prof. Edmund Power, S.J.

Bible Lands : The Quarterly Paper of the Jerusalem and the East Mission.

Palestine : The Organ of the British Palestine Committee.

The Zionist Review.

The Hebrew Christian Alliance Quarterly.

Journal of the American Oriental Society, June, 1919 : The place of the Near Orient in the Career of Man and the Task of the American Orientalist, by Prof. J. N. Breasted ; The need of an American School of living Oriental Languages, by William Phillips (Assistant Secretary of State) ; an account of Schools for living Oriental languages established in Europe, by William H. Worrell. Oct. 1919 : the Home of the Semites, by Prof. John P. Peters.

Art and Archaeology.

American Journal of Archaeology.

American Journal of Philology.

Biblical World, Sept., 1919: The Restoration of Palestine to the Jews and the Doctrine of Prophetic Inspiration, by Hugh Baker, D.B.

Homiletic Review.

Norwegian Trade Review: Mr. Albert Hiorth's Project for the Cultivation and Electrification of Palestine.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire to acknowledge with thanks the following contribution to the Library :—

From Frederick Harrison, Esq. :—

A Pisgah-sight of Palestine and the Confines thereof, with the History of the Old and New Testaments acted thereon. By Thomas Fuller, 1650.

Jerusalem and the Holy Land. Being a collection of Lithographic Views and Native Costumes, from drawings by Mrs. Ewald, 1854.

La Terre Sainte. Vues et Monuments recueillis par David Roberts, R.A., 1843.

The Committee will be grateful to any subscribers who may be disposed to present to the Library any of the following books :—

The Memoirs of the Survey of Western Palestine.

The Quarterly Statement, from 1869 up to date.

Duc de Luynes, *Voyage à la Mer Morte* (1864); published about 1874.

K. von Raumer, *Der Zug der Israeliten.* (Leipzig, 1837.)

Lagarde, *Onomastica Sacra* (1887).

The Antonine Itinerary—an edition by Parthey and Pindar was published in 1847 at Berlin. An edition in Russian is also extant, but is therefore not available save to the few who know that language.

For list of authorised lectures and their subjects, kindly write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

MEMOIR OF THE LATE MR. J. D. CRACE.

MR. JOHN DIBBLEE CRACE, to whose death reference has already been made (p. 2), had been closely connected with the Palestine Exploration Fund for forty-seven years, during the last eighteen of which he acted as Honorary Secretary in succession to Sir Walter Besant. Not only was he by far the most regular attendant at all the meetings, but he threw himself into the work and interests of the Fund, and bore the heaviest share of the labours. Although suffering from failure of health and diminishing eyesight during the last few years, he remained interested and active to the end, his undaunted courage and cheerfulness being a wonder and inspiration to all who had the privilege of knowing him.

As regards details, Mr. Crace (says the notice in *The Times* of November 22nd) "was the fifth in direct descent, from father to son, of those in his family who practised the art of decoration. He was Master of the Painter Stainers' Company in 1884; his father, Mr. John Gregory Crace (who decorated the Houses of Parliament and the International Exhibition of 1862 in London), having been Master in 1879, and his grandfather, Mr. Frederick Crace, in 1851. In 1908 he was the recipient at the hands of Sir Laurence Alma-Tadema of the Gold Medal of the Institute of British Decorators, of which he had been the founder and first President.

"At the early age of sixteen he joined his father in business, but his education was continued by various visits to France, Germany, and Italy. He was one of the earliest of the old Volunteer Force, and was promoted to Major before pneumonic trouble compelled his retirement in 1868. He spent the following winter and spring in Egypt, Turkey, Greece, and Palestine, filling sketch-books and note-books. He was a most industrious sketcher all through life, and a careful student of all forms of industrial art. Now and again he exhibited small pictures at the Royal Academy. . . .

"On his retirement from active practice Mr. Crace was able to give increased attention to the many other interests for which even in his busier days he had always found time. He was keenly interested in education on the technical side of his own art, and



JOHN DIBBLEE CRACE, F.S.A.
HONORARY SECRETARY OF THE PALESTINE EXPLORATION FUND.

took an active part in the foundation of travelling studentships to enable young men of a new generation to get from a study in Italy the same inspiration which he had himself enjoyed. . . .

“Mr. Crace published a book on the ‘Art of Colour Decoration,’ but he exhibited very little, and had a reserve and shyness about his own work which left much of his talent unknown except to the few who were familiar with the delicate colouring and exquisite pencil-work of the many sketches and drawings made during a long life. Alike in his profession and outside it, his life was rich in work done not for himself.”

At an Extraordinary Meeting of the Executive Committee, when a vote of condolence to the family was passed, a letter was read from Sir Charles Warren, from which the following extract may be made:—

“It was with deep regret that I saw in *The Times* to-day that my dear old friend, Mr. J. D. Crace, had passed away, and I wish to join with your Committee in expressing our sense of the loss we have sustained in his mature judgment, discernment, and counsel. It is now fifty years since Mr. J. D. Crace and I first met in the Haram and streets of Jerusalem, and I have learned to look upon him as a most loyal friend, and to rely upon his good judgment and advice. . . .”

Prof. Dickie writes:—

“During the last years of his life he bore the greater part of the burden of the Fund’s affairs, thinking and acting with that high quality of wisdom and decision which was his. . . . By wise policy, tactfully exercised, he steered the P.E.F., for more than half its lifetime of over fifty years, through successive stages of its long record of valuable research. Those who have been associated with him in this work can realize the loss it has sustained, and can mourn, even more intimately, the passing of one whose high principles so directly governed his conduct in all things. Human sympathy was, in him, a strongly marked trait, but for ‘the man who did not know his job’ he had little patience.

“Overtaken by failing eyesight, but still possessed of his remarkably clear intellect, the pleasure of contact with men and matters was, as he said, ‘sadly marred by my inability to see the man to whom I am speaking.’ To the second party the charming personality of Mr. Crace was, if possible, enhanced by age and infirmity.

“During the last decade death has claimed a heavy toll of those pioneers whose work we so much appreciate; and it is with grief that we contemplate the end of their valued counsel at this dawn of a new era.”

It was especially during the last few years that, owing to the war-work upon which many of the Fund's officers were employed, a greater burden fell upon Mr. Crace. Even when he was quite infirm he made almost daily visits to the offices and devoted much time to the ordinary routine work. He was gratified to find that the Fund was able to place at the service of the country the valuable maps and the unpublished details which it had at hand; but at a time when he was feeling the weight of age and impaired eye-sight, his work was naturally not lightened by the disabilities due to the war.

To the pages of the *Quarterly Statement* Mr. Crace contributed a number of important memoirs and obituary notices (Major-General Sir Charles Wilson, Mr. John Dickson, Prof. T. F. Wright, Mr. Armstrong, Col. Sir Charles Watson, and Lord Kitchener). He also sent a few special articles and notes on architectural and archaeological subjects. In addition to this he wrote numerous reviews and notices of books and foreign publications.

This does not by any means cover his literary work, and to *The Painted Tombs at Marissa* and other publications of the Fund he devoted a great deal of time and trouble, and was most invaluable in the editorial work.

To the Editor of the *Quarterly Statement* himself Mr. Crace was for eighteen years a constant friend and adviser, helping him in difficult matters of policy and attitude, facilitating his work in innumerable ways, and placing at his service his wide technical experience, and his archaeological and topographical knowledge of Palestine, and his thorough acquaintance with the history of the Fund's activities. Mr. Crace devoted his whole energy to the success of the Fund in every respect, and his invariable old-time charm and courtesy, his conscientiousness, and his lofty standard of duty and accuracy were a constant stimulus to all who had the privilege of personal intercourse with him. Of the many who will mourn the death of the Honorary Secretary of the Palestine Exploration Fund, the Editor of the *Quarterly Statement* is especially conscious of the loss of a noble and trusty guide.

S. A. C.

SOME GREEK INSCRIPTIONS FROM BEERSHEBA

By DOUGLAS P. BLAIR, Capt., R.A.M.C.

WHILE stationed at Beersheba about the beginning of February, 1918, Dr. Saba, of the Egyptian Army Hospital there, told me of some Greek inscriptions he had seen during one of his visits to a native house. On expressing my desire to see them he kindly brought me to the house. Scattered over the paved courtyard were eight fragments of marble with Greek inscriptions of different types. In order to preserve a record of them I decided to take paper squeezes and to send copies to the Palestine Exploration Fund but, after taking two, thought they were too fragile to carry about during military operations so purchased the stones, Dr. Saba acting as interpreter. After some difficulty these reached Jerusalem in safety and, through the kindness of the Rev. Canon Hitchens, I was allowed to store them at St. George's College.

Copies of the inscriptions are shown in Figs. 1-6, each being reduced to one-sixth actual size.¹

1. An incomplete inscription on white marble. Size 45 cm. × 33 cm.

2. Another incomplete inscription on pale grey marble. Size 40 cm. × 31 cm.

3. Fragment of inscription on light grey marble. Size 35·5 cm. × 26·5 cm.

4. The only complete inscription found. Originally composed of two slabs of white marble. The upper slab has been broken at top left-hand corner. Size of upper slab 36 cm. × 30·5 cm. Size of lower slab 36 cm. × 25 cm.

5. Fragment of grey marble similar to No. 3, but the single complete letter on it is larger than any on 3. Size 11 cm. × 9 cm.

6. Another fragment of grey marble, evidently belonging to the same inscription as the last and, possibly, forming the portion immediately above it. Size 10 cm. × 7·5 cm.

¹ [See the following article by Prof. Burkitt.—ED.]

After hearing about the above inscriptions a friend called my attention to several fragments of a soft yellow limestone, bearing deeply-incised Greek characters, in a deserted house at the north side of the village. Four were found in one room and a fifth formed part of the floor in a dark corner near the entrance to the house. When put together these presented the appearance shown in Fig. 7. A search was made for the missing fragments both in the house and in the courtyard but without success. This inscription is stored at Jerusalem with the others. The slab has four fine horizontal lines scratched on it to act as guiding lines to the letterer. The drawing is reduced to one-sixth actual size; the original measures 61 cm. $\times$ 32 cm.

NOTES ON THE GREEK INSCRIPTIONS FROM BEERSHEBA.

By Prof. F. C. BURKITT, D.D., F.B.A.

THE stones from Beersheba acquired and described by Capt. Douglas Blair are of considerable interest. No. 3 is a further fragment of the official document discussed by M. Clermont-Ganneau in the *Quarterly Statement* for July, 1902, pp. 269-282, and for Oct., 1902, pp. 385-388. Unfortunately the new fragment is even smaller and more mutilated than that discussed by him. Of the others, No. 1 is a Christian gravestone dated 57(0) in the era of Gaza, *i.e.* between 510 and 519 A.D. (The unit figure is mutilated.)

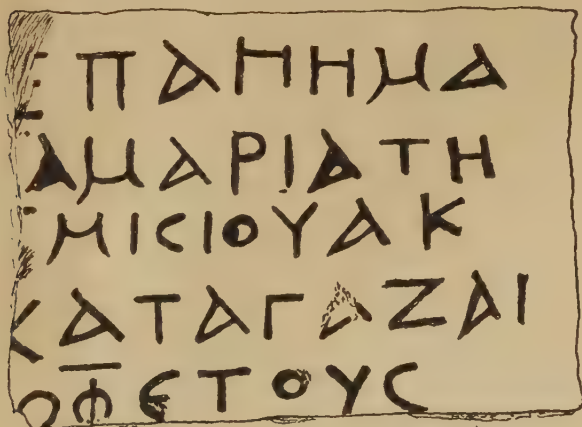
Nos. 2 and 4 are also Christian gravestones, dated by Indictions and also by years, viz., 370 and 356. The era is not specified, but it cannot be that of Gaza, for the Indictions do not begin till 313 A.D., which would be 373 A.G., besides giving a date too early on general grounds. I therefore suggest that they are dated by the era of Eleutheropolis, as in the very similar stone published by Prof. R. A. S. Macalister in the *Quarterly Statement* for April, 1903, p. 172. I do not know whether this era has ever been exactly determined, but as Beth-Gubrin (*Beit Jibrin*) was refounded by Septimius Severus with the new name of Eleutheropolis about the year 200 A.D., it is

probable that that is the date required. The date of the gravestone is Hyperberetaeus 6, Ind. 4, Year 356. Now for the twelve months from 1 Sept. to 31 Aug., 555/6, the Indiction was 4: Hyperberetaeus 6 corresponds to Oct. 3,¹ so that the date of No. 4 is 3 Oct., 555 A.D.

We can now fix the era of Eleutheropolis with some precision. The gravestone in the *Quarterly Statement* for April, 1903, p. 172, is dated Daesius 16, Ind. 6, Year of Eleutheropolis 344. If we assume this calendar to be the same as that of Gaza, viz., months of 30 days with intercalation in August, Daesius 16 is June 10. Further, if Oct. 3, 555 A.D., be 356 A.E., Ind. 4, then Oct. 3, 543 A.D., will be 344 A.E., Ind. 7. But as June 344 A.E. is Ind. 6, it is clear that the year of Eleutheropolis did not begin on Sept. 1 with the new Indiction. Probably it began on Dios 1, i.e. Oct. 28. To reduce years A.E. to years A.D. it is therefore necessary to add 199 from Jan. 1 to Oct. 27, and 198 from Oct. 28 to Dec. 31.

The three dates we get from these stones are therefore 510-519, 555, and 569 A.D., so that we may reasonably infer that the Edict (No. 3) belongs to the legislation either of Anastasius (491-518) or of Justinian (527-565), probably the latter.

No. 1.

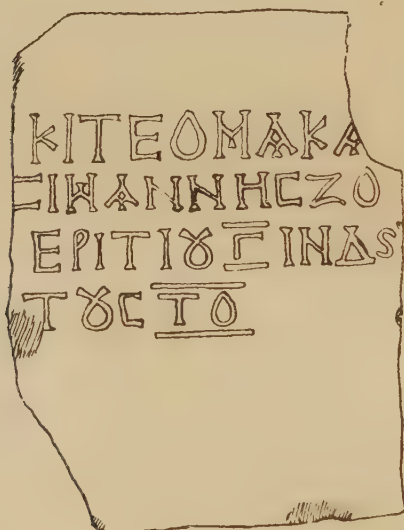
Scale $\frac{1}{6}$.

¹ See Clermont-Ganneau, *Arch. Researches in Palestine*, II, 398-429; also G. F. Hill, *Life of Porphyry of Gaza* (Oxford, 1913), p. 143.

[+ ΔΝ]ΕΠΑΗ Η ΜΑ	The blessed Mary entered
[ΚΑΡΙ]Δ ΜΑΡΙΑ ΤΗ	into rest the 21st of Artemisius,
[^Η Μ ΔΡΤ]ΕΜΙCΙΟΥ ΔΚ	it being according to (the era of)
[...]ΚΑΤΑ ΓΑΖΑΙ	the Gazaeans the
[ΟΥC ·]ΟΦ̄ ΕΤΟΥC	57(0)th year,

I assume that there should be a line over ΔΚ in line 3, and that it means 21. The date is 16 May, 510/9 A.D.

No. 2.

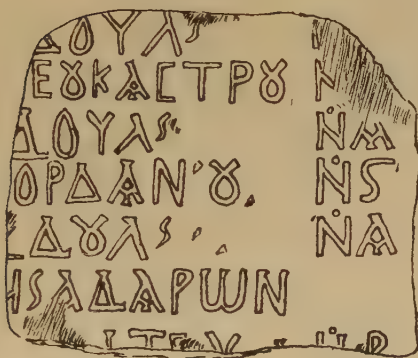


Scale $\frac{1}{6}$.

[+ ΕΝΘΑΔΕ]ΚΙΤΕ Ο ΜΑΚΑ	Here lies the blessed
[ΡΙΟ]C ΙΩΑΝΝΗC ΖΟ	John Z. [who died] the 3rd
Π]ΕΡΙΤΙΟΥ ΕΙΝΔC	of Peritius, Indiction [2]
Ε]ΤΟΥC ΤΟ	Year 370.

Possibly this is the gravestone of that John, a fragment of whose ornamented tomb is published in the *Quarterly Statement* for July, 1902, p. 234, fig. 8. The style of lettering, however, though of the same period, is not quite the same. The date is 28 Jan., 569 A.D.

No. 3.

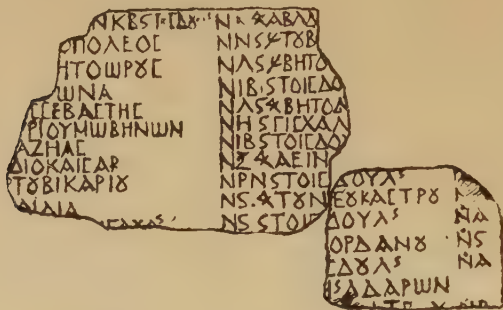


Scale $\frac{1}{6}$.

ΔΟΥΛ ^s	N [⊗]
ΕΟΥ ΚΑΤΡΟΥ	N [⊗]
ΔΟΥΛ ^s	N [∘] Α
ΟΡΔΑΝΟΥ	N [∘] Σ
ΚΔΟΥΛ ^s	N [∘] Α
Μ ^s ΑΔΔΑΡΩΝ	
ΙΤΟΥ	N [∘] Β

This fragment joins on to the lower corner of that figured in the *Quarterly Statement* for July 1902, p. 270. To show the connexion,

and also the general arrangement of the lettering, I have made the appended sketch of both fragments together. It is to be noted that the ends of the last four lines in our fragment appear to be complete, confirming M. Clermont-Ganneau's way of reading the



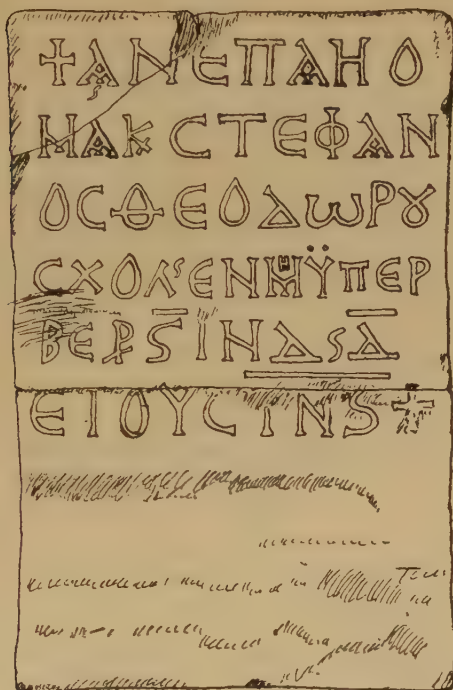
document in continuous horizontal lines, notwithstanding the long breaks before $\overset{\circ}{\text{N}}$ (*i.e.* νομίσματα). The strange signs χ (? = $\epsilon\iota\acute{\alpha}$), and ψ (? = $\iota\pi\acute{\epsilon}\rho$) do not occur here.

The three lines, where the old and new fragments meet, read :—

... Ρ ΤΟΥ ΒΙΚΑΡΙΟΥ $\overset{\circ}{\text{N}}$ ΡΝ Σ ΤΟΙC | ΔΟΥΑΣ $\overset{\circ}{\text{N}}$ χ
 ΑΙΑΙΑ $\overset{\circ}{\text{N}}$ Σ. χ ΤΟΥ Ν | ΕΟΥ ΚΑΤΡΟΥ $\overset{\circ}{\text{N}}$ χ
 Σ $\overset{\circ}{\text{N}}$ Σ ΤΟΙC | ΔΟΥΑΣ $\overset{\circ}{\text{N}}$ Α

The parts to the right of the vertical line are from the new fragment. The beginning of line 3 in the old fragment is quite uncertain; possibly it is . . . CAXA^s , *i.e.* (Βηθ) Σαχα(ριου). It is to be hoped that this interesting relic of the fiscal arrangements of the Byzantine Empire in the century before the coming of Islam may receive further elucidation, but there can be little doubt that M. Clermont-Ganneau has seized the essential point in regarding it as a list of the sums of money (*adaerationes*) due to the various imperial garrisons of Palestine as a substitute for the old dues paid in kind (*annonae*).

No. 4.

Scale $\frac{1}{6}$.

+ ΔΝΕΠΑΗ Ο
ΜΑΚ ΣΤΕΦΑΝ
ΟΣ ΘΕΟΔΩΡΟΥ

ΣΧΟΛ' ΕΝ Μ' ΥΠΕΡ
ΒΕΡ Σ' ΙΝΔ Σ Δ
ΕΤΟΥΣ ΤΝΣ +

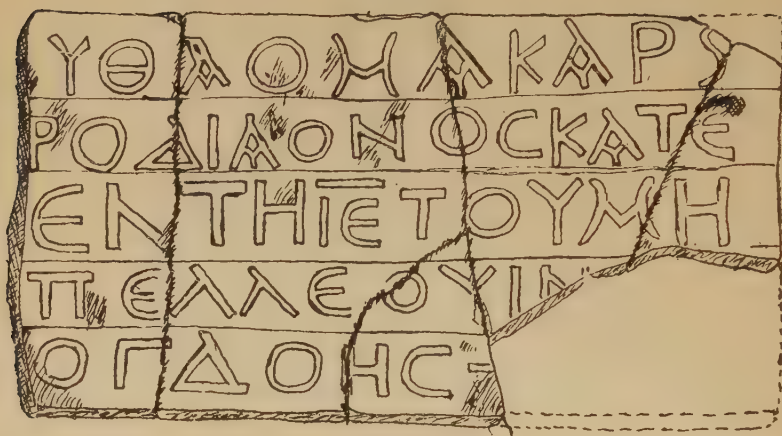
The blessed
Stephen son of
Theodore, the Advocate,
was laid to rest on the
6th of Hyperberetaeus,
Year 356.

The **T** in the year-number is not quite clear, but it looks more like **T** than **Υ**. On the assumption, as explained above, that the era is that of Eleutheropolis, the date is 3 Oct., 555 A.D.

Numbers 5 and 6 consist of a single letter only, but of interest as being possibly the beginnings of lines in the official inscription. Capt. Blair, however, rather thinks the letters are slightly too big.¹

¹ [Numbers 5 and 6 are not reproduced here.—E.D.]

No. 7.

Scale $\frac{1}{6}$.

[+ ΜΑΡΟ]ΥΘΑ Ο ΜΑΚΑΡΣ
 [. . . ΙΕ]ΡΟ ΔΙΑΚΟΝΟΣ ΚΑΤΕ
 [ΠΑΗ] ΕΝ ΤΗ ΤΕΤΟΥ ΜΗ
 [ΝΟΣ Α]ΠΕΛΛΕΟΥ ΙΝΔ
 [. . . .]ΟΓΔΟΗΣ—

[Mar]utha the blessed
 . . Deacon was laid to rest
 on the 15th of Apellaeus,
 Indiction . . . eighth.

The name is, of course, doubtful, and the year appears not to have been given. If "8th" be the Indiction year, it should have been neuter to agree with *ἔτος* understood, not feminine and agreeing with *ἡμέρα*. The 15th of Apellaeus is Dec. 11.

I take this opportunity of pointing out that the inscription at Kuriet es-Sa'idah, figured in the *Quarterly Statement* for July, 1904, p. 251, only implies *one* lintel, and that it reads:—

Κ ΤΟΥΤΟ ΚΤΗΣΜΑ ⊕ ΜΑΡΙΝΟΥ ΔΙΑΚΟ

And this is a Foundation ⊕ of Marinus the Deacon.

ΚΤΗΣΜΑ is merely a misspelling of *κτίσμα*.

SOME MIGDOLS OF PALESTINE AND EGYPT.

By JOSEPH OFFORD, M.R.A.S.

IN an essay by M. George Daressy, fortunately called forth by Sir William Wilcox's theories as to the geography and itinerary of the Hebrew Exodus, the author explains his views—and they are those of most Egyptologists who read the old Egyptian writings—as to the route taken by the immigrants both within and immediately beyond the then Egyptian north-eastern frontier.¹

In the course of M. Daressy's remarks he mentions that the ancient records disclose the existence in Ramesid times of at least three sites between the mouth of the Wadi-Tumilat and Suez which were known as Migdols. This need not be considered strange, because along a line practically coincident with that of the Suez Canal was the boundary between the Egyptians and the Semites of Asia. Across it was a constant flux of the two races, and in Joseph's time the foreigners had been lords of the Delta, and departing had doubtless left some of their vocabulary behind them.

Migdol is the well-known Semitic word for a watch tower, and it was one of numerous words taken over into the Egyptian. Such was *shakaua*, "a well" or watering place, doubtless derived from the same root as Hebrew *shakah*, "to drink." The Egyptian for a chariot, *markabuta*, is also clearly an immigrant by the Nile from the Semitic speech.

The author of Exodus, we may be certain, could have used the old Egyptian title for a watch tower had he chosen, because, as has been pointed out previously in these Archaeological Notes, he knew Egyptian well. For instance in Exodus ix, 10, he gives its term *aba'bu'oth* for boils.

The way taken by the Israelites being a march to and a crossing of the frontier, they naturally passed some of the interspersed boundary Migdols, and we find one of these mentioned in the

¹ For Zaru the Egyptian for Zoar, a frontier post, see a scarab of Rameses II relating to the equipment of the fortress, a superior Migdol (now at Moscow). Turiaeff, "Egyptokii Zamyetki," *Bulletin Russ. Acad. Sciences*, 1915.

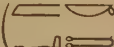
Exodus narrative. As Moses no doubt correctly anticipated, if the people took the main Mediterranean route to Syria, upon which they would almost certainly be intercepted, and along which probably there were more and stronger Migdols, perhaps the fugitives going by the Sinai trail did not come in sight of many such posts.

The Migdol mentioned in Moses' story of the march would not be identical with that in the Old Testament passage, giving the popular form of the words and depicting the extreme north to south extension of Egypt as being "from Migdol to Syene," a colloquial phrase, equivalent to the Hebrew "from Dan to Beersheba," or our own words "from the Himalayas to Cape Cormorin." This last Migdol was the northernmost, partly seaward and partly landward, protecting and observatory tower with its warders and outlookers situated upon the Mediterranean shore near the modern Port Said. Its guardians could detect the approach of persons from Syria by the main coast road, or of mariners, friend or foe alike, by sea, and signal accordingly to their neighbouring Migdol towers.

In Hebrew a Migdol was not always, strictly speaking, a watch tower for detecting undesirables—thieves, pirates, brigands, runaway slaves, and so forth—but also a lookout place for farmers and pastorals, to detect birds destroying their crops, and animals such as foxes. The Flock Tower, Migdol-Eder of Geneses, would be one of these, similarly the Vineyard Migdol of Isaiah v, 2, whose value may have specially lain in the way of foxes and birds. The Exodus Migdol and the three discovered in Egyptian records near the frontier on the outward route from Goshen were military Migdols. A Hebrew author with poetic fancy used as a metaphor both purposes, and we quote him because it illustrates so aptly the anticipation that these imperfect essays upon the archaeology of Palestine and her neighbouring peoples may explain much in the Bible that is insufficiently appreciated by many people. "And thou, *tower of the flock, stronghold of the daughter of Zion*" (Micah iv, 8).

Palestine possessed many villages bearing the name of Migdol, they having probably sprung up because sheltered by some watch tower with its little garrison that had been enlarged and fortified. Thus Migdol-Gad and Migdol-El, of the patriarchal times, are two towers, differentiated by having, in the one case, the word "Fortune," a Canaanite or Amorite deity-name, and in the other El, "the tower of God," attached to them. Mary Magdalene came from a Migdol village, and therefore to use this word, originally meaning a tower

or observation post, as a title for a South American river is to perpetuate a misnomer. Brugsch quotes a record of a victory by Rameses the Great at some Migdol in Palestine or Syria.

So intimate were the relations between Palestine and Egypt that hieroglyphic texts mention Syrian Migdols, because in war time the royal troops, and in peace times their plenipotentiaries and king's messengers on their journeys, halted at places bearing the name. Thus, the catalogue of Palestine places upon the temple wall at Medinet Habou mentions a *Mektol* (). M. Daressy says it was probably a castle tower attached to the Medjel between Yutta and Essemona (*Recueil de Travaux*, 1899, p. 33).

The Roman Antonine Itinerary mentions a Magdola as a place-name some twelve Roman miles south of Pelusium. This may be the very Migdol meant by Jeremiah when he wrote the words from Migdol to Syene. It should also be the Magdolos of Hecateus of Miletus, as quoted by Stephanus of Byzantium, unless Migdols (or rather Migdolim) were studded along the Syrian shore, similar to Martello towers upon our Kentish coast subsequent to the Napoleonic wars.¹

The situations of Palestinian Migdols leads up to an exceedingly interesting geographical question relating to the true position somewhere north, of the boundary known to the Jews as the "river of Egypt," the answer to which will perhaps clear up what has hitherto been an undecided historical matter.

The sudden fall of the Assyrian Empire was achieved, after the gradual decline of its power, by a military disaster in Syria. The cuneiform inscriptions are commencing to throw light upon the subject, but attention here will be confined to the Hebrew and classical records. Herodotus tells us that the "Syrians" were fought by a Pharaoh named Necho in a battle at Magdolos, and were there defeated. After this victory the Pharaoh took Cadytis, a great Syrian city. In gratitude for his triumph Necho consecrated

¹ Μαγδωλὸς πόλις Αἰγύπτου Ἑκατῖος περιγέσσι τὸ ἐθνικὸν Μαγδῶλιτις. At Tell el-Herr, which M. Clédat reckons to be 18 kilometres south-west of Pelusium, between the Suez Canal and Farana, he dug up coins inscribed "Year IV of the independence of Zion." These are probably pieces of the Asmonean Maccabees. Their presence suggests this being the Jewish Migdol of Jeremiah, and it may also be the Migdol of the Tell el-Amarna tablets (see further above), and the Magdolo of the Antonine Itinerary, though perhaps not Tell es-Samut.

to the god Apollo in that deity's temple at Brauchidae the uniform he wore at the battle. The prophet Jeremiah had a great deal to say about Necho in his chapters xlv and xlvii. In the latter he records the taking of Gaza (Cadytis) and that of its neighbouring city of Askelon (the Askaluna of the Egyptian and Tell el-Amarna records).

This battle of Magdolos has hitherto been carelessly identified with the engagement at Megiddo, described in the second book of Kings, at which Josiah, king of Judah, was slain fighting against Necho II. It can be admitted that there may have been a Migdol tower near to this Megiddo, but the words Megiddo and Magdolos (Migdol) can never be identical. Moreover Megiddo was away to the north, nearer Carmel, and the Egyptian army having as enemies both the Assyrians and Hebrews would not be likely to risk an engagement there until Gaza, in their rear, had been surrendered.¹

Furthermore, we are too much accustomed, because of our interest in Palestinian history, to attach undue importance as world history to events occurring within the duration of the Hebrew kingdoms. The defeat and death of Josiah would not be considered by a Pharaoh, who ventured to measure his power with that of the mighty Mesopotamian Empire, as sufficiently an evident act of interposition by a divinity to justify his making a special votive offering, of a nature particularly appropriate for the commemoration of the event, to the temple of a non-Egyptian god.

The duplicate account in Chronicles says that Necho was marching to attack the Assyrians at Carchemish when the fight in which Josiah fell took place. This would be quite an insignificant engagement compared with what a battle between the Egyptians and their foreign troops and the Mesopotamians must have been. This statement that distant Carchemish far from their base was their objective is corroborative evidence that Gaza and the Phoenician Philistine maritime cities with their fortified islands must have been captured before such an extended expedition would be attempted.

The statement as to the king having offered to the shrine at Brauchidae is especially to be credited because Herodotus was quoting Hecateus of Miletus, who was a person who could frequently visit that temple, and so probably knew the very sentences of some

¹ This theory as to Magdolos was proposed by M. T. Reinach some thirty years ago, and objected to by Oppert who claimed that Cadytis was Carchemish.

inscription recording the gift, if it was displayed in the edifice; or he might know the contents of any letter that accompanied the armour, or uniform, that the priests had preserved among the temple's records. The cause of the Pharaoh sending his thank offering to Brauchidae was doubtless that in the Egyptian army there were Ionians, or Carians, indeed perhaps both, serving as mercenaries; for the Egyptians at all times of their history, as far as we know it, employed foreign troops. Carian inscriptions have been discovered as *graffiti* upon Egyptian monuments proving decisively that such Asiatics were stationed in Egypt, but they do not preserve the date when they were written.¹

It may be objected that, whilst this view that the battle of Magdolos was not identical with that of Megiddo may be correct, it was not an Assyrian defeat because Herodotus calls Necho's foes "Syrians," and elsewhere he properly names as Assyrians, armies derived from Mesopotamia. But in this special instance Herodotus was probably copying Hecateus, who quite possibly, by the shorter term, meant the Assyrians.²

Moreover, it was an Assyrian army in Syria that Necho defeated. Under Esarhaddon and his successors, Syria and part of Egypt were beneath Assyrian sway. As its power diminished and Babylon was lost to them, Necho freed Egypt, for Berossus says he was a Satrap who rebelled. When the Medes still further weakened Assyria, Necho determined to capture the Palestine coast cities. The Magdolos victory secured Gaza and Ascalon (see Jer. xlvii). Doubtless Ashdod also, for Sargon had placed a garrison there. "Every helper that remaineth," that is the Assyrian forces in the coast cities, was to be "cut off from Tyre and Sidon."

The fall of the fortresses consequent upon the victory of Magdolos should be dated about 609 B.C. Then, with his base secure, Necho II ventured to "go up against the king of Assyria, to the river Euphrates" (2 Kings xxiii, 29), and Josiah, against prophetic advice, foolishly tried to intercept the Egyptian forces. The Old Testament and Herodotus are thus jointly confirmatory. As to the question at which of the several Migdols the battle took place, certainty is not yet attainable. The Meidjdal near Ascalon

¹ The owner of immense mass of papyri of Zeno, a Carian (? Greek), found in Egypt lately is of interest in this respect.

² *Herodotus*, VII, 63, mentions that some Greeks term as Syrians what really were Assyrians.

would appear to be the most probable place. If it was the Migdol south-west of Pelusium, then the Assyrians must have advanced towards the Egyptian frontier to await Necho's assault. The memory of Necho's victory may have been dimmed by his disastrous defeat at Carchemish by the Babylonians after their conquest of Nineveh had given them supremacy in Mesopotamia.

As explained in a former paragraph, the Semitic word Migdol was adopted into the Egyptian vocabulary. The instance of the Latin *Castra*, which became the English Chester and forms the penultimate syllables of so many British city names, is an analogy. The acceptance by Egypt of this alien word, it may be supposed, preceded the time of the composition of the well known papyrus text in which a scribe of conservative sentiments bitterly laments the usage by youthful "chic" Egyptians of numerous Semitic words unworthy of incorporation into their superior mother tongue. The word, apparently, was changed from its real original pronunciation, because town names which we transliterate as *Ma-k-to-ra* and *Ma-k-ti-ra* represent the word. In one of the Anastasi papyri, two runaway slaves are reported to have succeeded in crossing the frontier to the north-east by passing through the wall at (or of) the *Ma-k-ti-ra* or watch tower of Seti I. This place would be in the Eastern Delta somewhere north of Kantara. Jeremiah says Jews resided in Egypt at Noph (Memphis), Tahpanhes, and Migdol, apparently naming places from south to north. Brugsch Pasha gave a text of Amenophis, most interesting because of its similarity to Jeremiah's words, which he renders: "From Migdol (Samut) as far as Syene on the frontier of the Land of Cush."

The Egyptian Migdols existed in the pre-Mosaic period, because Tablet 57 of the Tell el-Amarna collection says: "Behold, Acco is like Migdol in Egypt, and let not the king permit these men (the enemy) to occupy the city." This signified that Acco was a fortress of strategic value like one of the Migdols in the Delta. Two Syrian towns named Migdol also occur in Tablets 232 and 281.

In Egypt, as time passed by, the Migdol title became scattered about the country, precisely as many towns in Greece were named Ephyra (watch tower). This is proved by numerous Graeco-Roman papyri, especially the series of such documents from Tebtunis. Papyri 80, 81 and 82 from thence concern a village called Magdola, which was situated upon the site of the present Medinet Nahas, in the Fayoum.

M. Jouguet has published several papyri and two ostraca from a place called Magdola, the same site probably as that mentioned in Grenfell and Hunt's *Fayoum Towns*. A Demotic papyrus of the time of Ptolemy Philadelphus, to be found in an essay by Mr. Griffith in the *Proceedings of the Society of Biblical Archaeology*, 1901, concerns a Magdola near Thebes (*i.e.*, close to the Noph of Jeremiah). There is one much earlier mention of a Maktol than these, because it is of about the date of the Exodus. This was in the Sethroïte Nome.

The common use of the word in Egypt in Graeco-Roman times is indicated, because among the almost innumerable imposts with which the later Egyptians were burdened, was one for the upkeep of the village or district Migdols. These may have been observation posts for fires, as well as for bedawin incursions, and warnings of locust clouds, and so forth. Among the officials there were some styled a Magdolophylax, and a word *πυργιομαγδῶλ* occurs.

NAZARETH.

A FORGOTTEN PAGE OF ENGLISH HISTORY.¹

By ESTELLE BLYTH.

IT has been truly said of Palestine that every foot of her soil has its history. A land without a people, she is the mother of the world and all its peoples are her children; there is not one race that has not its holding in her, not one country but has striven to give or gain glory within her narrow limits.

We English have bonds with Palestine that are peculiarly strong, roots of kinship that reach very deep, a sympathy in our common history that binds her a little closer to us than to the rest of the world. The more we study the history of either land the more deeply are we impressed by this curious fact. We do not sufficiently recognize the importance of this fact; we are so much accustomed to the massive structure of England's greatness that we take it as a

¹ From the *United Service Magazine*, Dec., 1918, with the kind permission of the publishers, Messrs. Clowes and Sons, Ltd.

matter of course, and think (if we think of it at all) that it "grewed" like Topsy. Our knowledge of English history is too often a crazy patchwork, beginning with the Battle of Hastings and ending with the Battle of Waterloo, the intervening period being a ragged jumble of dates of kings and battles, with here and there a Black Death or a Great Fire thrown in by way of pleasing variety. "I speak this to our shame." Thus by our carelessness we tend to lose all sense of historical continuity. We jump light-heartedly from the Crusades—that vague but romantic period when knights were buried with their legs crossed—to the Delivery of Jerusalem in December, 1917; and find it no effort to behold in General Allenby the immediate successor of Richard I. But the truth is that England's hand has lain, however lightly, on the shoulder of Palestine throughout the centuries, and the events whose grand procession we have watched with joyful awe are simply the latest developments in the mutual history of England and the Holy Land. Coming from very different sources the two great rivers now are meeting, henceforward to flow on in one clear, broad, shining stream for the welfare of the world.

General Allenby's report of September 21st, 1918, said very briefly: "In the vicinity of Lake Tiberias our cavalry detachments hold Nazareth." Not quite seven centuries ago another English army held Nazareth against a very vast Egyptian host, and so our men to-day have trodden, and now are guardians of, ground "that is for ever England" in virtue of the quiet dead who have slept there all these long, long years.

It was in May, 1270, that Prince Edward of England set sail from Portsmouth for the East. His courage and his military ability had been finely proved at Evesham, and though the growing unrest in England under the feeble and inert rule of Henry III made Edward's presence really necessary at home, he gave his word to St. Louis of France to aid him in a second attempt to wrest the Holy Land from the Saracens. Palestine called, and England, in the person of her future king, responded. From the very outset disappointments dogged his course. A large army of Spaniards and Portuguese, under James of Aragon, was wrecked off Languedoc, and the barest handful survived to reach Acre. Another auxiliary force of Angevins, under Charles of Anjou, was kept at home by riots and revolts in Naples and Sicily. Finally, when Edward reached Tunis he found that the saintly Louis was dead.

The position was not an easy one. Edward had about 1,200 men with him, and even when the Templars and Hospitallers joined him his whole army did not exceed, if indeed it reached, the number of 7,000 men. Against this small but eager force was opposed a very formidable host of Egyptian Saracens under Bibars, Sultan of Egypt. Bibars was a fierce, rather than a subtle, military commander. He was swollen by a long series of successes, due more to the overwhelming superiority of his troops numerically and the lack of cohesion amongst the isolated Christian armies pitted against him, than to any very remarkable military talent of his own. Bibars viewed the approach of the English with calmness; he had overthrown larger hosts than this, and he probably foresaw no great trouble in sweeping such a handful of men back into the sea which had brought them. The man's character speaks very clearly in the inscription he placed upon the walls of Krak, the great fortress of the Hospitallers east of Tripoli. "In the name of GOD, the Merciful and Pitiful. The restoration of this castle has been ordered in the reign of our master the Sultan, the Conquering King, the Wise, the Just, the Champion of the Holy War, the Pious, the Defender of Frontiers, the Victorious, the Pillar of the World and of the Faith, the Father of Victory—Bibars." The only parallel to this outburst of Bibars is the blatant inscription affixed to the Temple of the Sun at Baalbek by the Kaiser, recording his visit to that majestic ruin.

Bibars's men were also inflamed with the pride of conquest; and under the circumstances it is not wonderful, perhaps, that when Edward took counsel with his knights there were some who expressed their conviction that it was impossible to stand before such a large and confident array. Edward heard the pros and cons of debate, and carefully weighed both sides, but he scorned the counsels of safety that cried "Forbear!" as being unworthy of an English army. He knew—and our pride to-day leaps to meet his utter confidence in English soldiers—that the spirit of an English army is not measured by its size. He said: "If all other Christians go away, yet will I and Fowyn, my groom, remain." His use of the expression "all other Christians" is curious, and worthy of attention, for it shows that he regarded the expedition solely as a Crusade, a holy war waged by Christians for the liberation of Christ's Own Land from non-Christian usurpers. There were Frisians, Italians, and Teutons, as well as English, at that council-table, but it was

clearly not from the latter that the words of caution came. Edward's words clinched the matter. Very speedily he made them good by forcing Bibars to suspend his siege of Acre. Bibars, smarting and astounded, fell back rapidly towards Nazareth, blithely followed by the "contemptible little army" from over the sea.

Nazareth hides in a valley amongst the hills, but from the crest of those hills the view fills the eye with its beauty, and the mind with its romance. "Esdraelon lies before you, with its twenty battlefields—the scenes of Barak's and of Gideon's victories, the scenes of Saul's and Josiah's defeats, the scenes of the struggles for freedom in the glorious days of the Maccabees. There is Naboth's vineyard and the place of Jehu's revenge upon Jezebel; there Shunem and the house of Elisha; there Carmel and the place of Elijah's sacrifice. To the east the Valley of Jordan, with the long range of Gilead; to the west the radiance of the Great Sea, with the ships of Tarshish and the promise of the Isles. You see thirty miles in three directions. It is a map of Old Testament history" (George Adam Smith, *Historical Geography of Palestine*, p. 433).

Bibars had men enough and to spare had he tried to hold the difficult hills and passes against the English, and also to surround them, as far as actual numbers went; but the affair of Acre seemed to have upset his plans and his powers completely, for he was easily defeated by Edward outside Nazareth, and fled with what haste he might into Egypt with the remains of his all-conquering host. Nazareth then lay an easy prey to Edward, who, with the terrible simplicity of his age, regarded it as having been delivered into his hand by Heaven, and took steps accordingly. With his small army, now considerably reduced in numbers by warfare and ills incidental to the climate, he carried Nazareth by storm, and in the little city where our Lord grew up, the streets ran with blood as the victorious Crusaders swept through its defences. "Can there any good thing come out of Nazareth?" was the taunt in Bible days. "They are very cruel and wicked Saracens there, and more spiteful than in any other place, and have destroyed all the churches," said Sir John Maundeville (1322). Even to-day it is said of them that they are both stubborn and turbulent—characteristics which mark no other town of Palestine. Whatever its character, Nazareth met with no mercy that day, and the fame and the terror of Edward's name flew on swift wings through the land. It was at Nazareth that the Hammer of the Scots first showed the full weight of his hand.

Edward had broken the spirit of Nazareth, even as he had broken down its walls, but beyond a few lightning dashes here and there—to St. George, Kakun, and so on—which, though brilliant, were not very fruitful, he was unable to strengthen his grip upon the district. Sickness attacked the little army, and reluctantly he withdrew to Acre lest he should lose them all. He was at Acre for some fifteen months, a period of comparative inactivity enlivened by occasional brushes with the enemy, the capture of a castle or the triumphant seizure of some rich caravan. We may be very sure that it was no laziness or lack of zeal that blunted Edward's sword; he had lost the majority of his English troops, and their places were filled by soldiers of various nationalities, imperfectly disciplined, intent on plunder rather than on glory, and easily disaffected. Edward's mere presence at Acre was, however, an open sore to the Saracens, for the fear of his name still lay upon them; and the attempt to get rid of him by assassination having failed, they resorted to more open means, and eventually a ten years' truce was concluded between them.

Edward went home to rebuild the walls of England after the weak guardianship of his father. It was not a very glorious Crusade, perhaps. Certainly it lacked the glamour, the ardour, the romance of Richard's campaign. But it showed the Saracens, and it showed the world, the temper of a small English army which, reduced by losses and weakened by sickness, yet managed to shower terrible blows upon a vastly larger force intoxicated with victories, and to inspire a proud enemy with the most wholesome fear of its name. The great events of Edward's life came afterwards. But it is curious how Palestine, once seen and loved, retains her hold upon one to the last. Dying in bitterness of spirit, baulked of his revenge upon unconquered Scotland, Edward's last thoughts turned to the land he had left five-and-thirty years ago. His last charge to his son was that he should never rest until he had completed the conquest of Scotland, and the recovery of the Holy Land. "I will that my bones be carried with the army till Scotland is subdued," he said, "but let my heart be buried in the Holy Land."

RAILWAYS IN THE PALESTINE CAMPAIGN.

[We are indebted to the courtesy of the Editor of *Modern Transport* (33, King Street, Covent Garden, W.C. 2) for permission to use an illustrated article on the above subject, which appeared in the issue of Oct. 18th, as part of an extensive series on "Transportation and the War." Very much of the article is of general interest, and also important from the point of view of the P.E.F., and we are glad, therefore, to be able to reprint large portions of it, and to reproduce five of the maps and illustrations. The first part of the article and a number of paragraphs of a purely technical value have been omitted, but all omissions are indicated in the usual way.—ED.]

"The development of military railways in Palestine began in the early part of 1916. Up to that time the British Forces had merely maintained a defensive position along the Suez Canal, but towards the end of 1915 the situation on this front was considered to present several favourable features which, if fully utilised, might result in a decisive success. In the event of an advance by our troops it was considered possible to maintain an efficient line of communication and also better lateral communication than the enemy had. In fact, there was every possibility for the tactical employment of railways and water pipe-lines in a manner which would actively interfere with the enemy's plans and delay his preparation. . . .

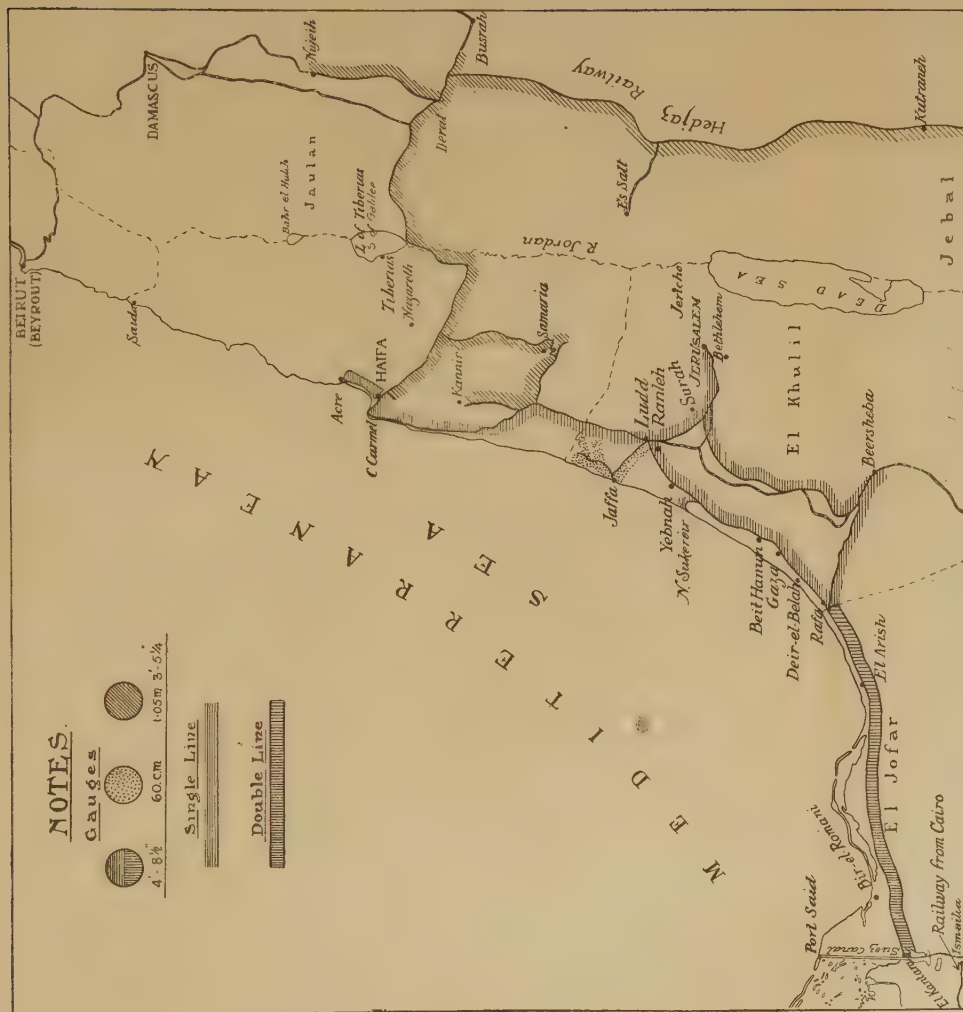
"(1) THE MAIN LINE EAST OF KANTARA.

"Following on the decision to advance in Palestine, a line from Kantara on the east bank of the canal running along the coast towards Romani and El Arish in rear of the troops, was an obvious necessity to maintain efficient communication with the base.

"It was decided to construct this as a single line of standard gauge material, the question of doubling being deferred pending developments in the campaign. Consequently in the spring of 1916, a commencement was made with a quantity of material supplied by the War Office. As previously mentioned, Egyptian labour was utilised on the formation, but R.E. Construction companies were responsible for the laying of the track.

Palestine Exploration Fund.

Plate I.



MAP SHOWING THE RAILWAYS OPERATED IN THE PALESTINE CAMPAIGN.
(From *Modern Transport*.)

“By the summer the line had reached Romani (41 km. from Kantara) in the rear of the British position. On August 4, 1916, the Turks carried out an attack on the British Forces near Romani, but had to retreat with heavy losses. The British then advanced and after meeting with some resistance from the enemy, entered El Arish on December 21. Meantime the railway was also being pushed forward, and on January 20, 1917, *i.e.*, one month after the town had been occupied, a new station was open for traffic at El Arish (155 km. from Kantara).

“The troops followed up their success at El Arish by a further advance, and on January 9, the strong enemy position at Rafa was taken by Anzac mounted troops and the Imperial Camel Corps. It became necessary, therefore, to progress with the railway to Rafa, and arrangements were made by the War Office to supply further material. By the middle of March, 1917, the railway had reached Rafa, a distance of 200 km. from Kantara, the base.

“So rapidly did the British advance that on March 27 General Sir A. Murray reached the outskirts of Gaza and there defeated 20,000 Turks, taking 900 prisoners, including the General and Divisional Staff of the 53rd Turkish Division.

“It then became necessary, in order to keep pace with the advance, to continue the extension of this line towards Gaza. . . .

“At the time of General Stewart's visit—June, 1917—the railway, which followed closely the Mediterranean coast line and had no gradient exceeding one per cent., had been constructed for a distance of about 219 kms. to Deir El Belah, a point about 13 kms. south-west of Gaza, where our advance at that time was halted. In order, also, to widen the front served by the railway and possibly to connect with the trace of the Turkish line at Beersheba, a branch line was being constructed from Rafa running due east for about 24 kms. past Shellal and over the Wadi-el-Ghuzze.

“(2) THE QUESTION OF DOUBLING, KANTARA TO RAFA.

“On June 29, 1917, General Sir Edmund Allenby took over the Palestine Command and plans for a further advance were prepared. To meet the increasing needs of the Force, consideration was given as to the necessity or otherwise of doubling the Kantara line. . . .

“In considering the ultimate capacity of the line if left as a single track, it had to be borne in mind that the sleepers were laid

directly on the sand without any other form of ballast. The track when laid was liable in parts to be covered by drifting sand in a storm. During a sandstorm traffic was considerably delayed ; efforts had been made to push trains through, but this only led to a number of derailments, so that in the event of a storm lasting five days, there were heavy arrears to be made up. Some trouble was experienced by sand working into the axle-boxes and the working parts of locomotives and rolling-stock ; this was accentuated whenever the weather was windy. Plate II, which is a view of a section of the Hedjaz railway, will give an idea of the obstruction caused by sand drifting on to the track in parts of Palestine and Syria. It was not uncommon for trains to be brought to a standstill by waves of sand. Sand fences to guard against drifting were erected as rapidly as possible, but the standard speed for normal operation had always to be kept below that possible on a well ballasted stone track. . . .

"By the end of July a commencement had been made with the doubling of the line to Rafa. Some difficulty having been experienced in the severe gradient east of Rafa station, a deviation of about 10 km. in length was made to do away with the necessity of reducing the weights of trains east of El Arish. A similar deviation was made between km. 191 and 194, making it unnecessary to reduce engine loads beyond El Arish. . . .

"(3) EXTENSIONS BEYOND GAZA.

"... Although it was necessary to proceed speedily with the doubling to Rafa, it was also essential to push on with the extension of the main line beyond Gaza to Jaffa. . . .

"An extension of the Rafa to Shellal line towards Iftis, eight miles north-east, was then sanctioned, and schemes for a single line from El Belah to Jaffa, and alternatively, a double line from Rafa to Jaffa, were being prepared. The former, it was estimated, would require 112 miles and the latter 220 miles of track. . . .

"(4) JAFFA AND WADI SURAH EXTENSIONS.

"By September, 1917, further developments were being planned in the Palestine Campaign and the question of Egypt's rail requirements in connection with a contemplated advance were given further consideration. In order to satisfy tactical requirements, and to



HEDJAZ RAILWAY.
The narrow Pass of Abu Taka, showing Sand Drifts.
(From *Modern Transport*.)

Plate III.

Palestine Exploration Fund.



HEDJAZ RAILWAY: EL-ULA STATION.
The Entrance to the Sacred Province of Hedjaz.

(From *Modern Transport*.)

maintain the right and left flanks of the force as it advanced it was necessary to provide for one single line from Rafa to Jaffa along the coast, and another single line from Rafa to Shellal and Ifteis, and thence following the Turkish track to Wadi Surah and on to Jerusalem, with a connecting single line from Jaffa *viâ* Ramleh to Wadi Surah. The first line would have to leave the coast in the neighbourhood of Yebna, reaching Jaffa *viâ* Ramleh, and it was hoped that no severer gradient than 1 in 100 would be encountered. This line would enable 7 infantry and 3 cavalry divisions to be maintained, and the second line to Wadi Surah 5 divisions. Arrangements were also being made to use motor transport to a modified extent if suitable roads became available, but it was realised that this form of transport could not be relied upon except as a means of distribution from the railways.

“The contemplated advance on the whole of the British front was successfully carried out, and on October 31, 1917, General Allenby took Beersheba, capturing 1,800 Turks and 9 guns. The fall of Gaza took place on the 7th of the following month, and on the 9th the Turks were in full retreat from Wadi Hesi and Ascalon on Hebron and Jerusalem, suffering a loss of 70 guns and 10,000 casualties. The rout of the Turks was so complete, that by November 17 Jaffa was entered by Australian and New Zealand troops, and December 9, 1917, witnessed the fall of Jerusalem. On the 11th General Allenby entered Jerusalem accompanied by the military attachés of France, Italy and the United States, and received a message of congratulation from the King. The result of this extensive advance was to necessitate still further railway construction and operation, and steps were at once taken to push the work forward. . . .

“(5) THE BEIT HANUM-WADI SURAH LINE CAPTURED FROM
THE TURKS.

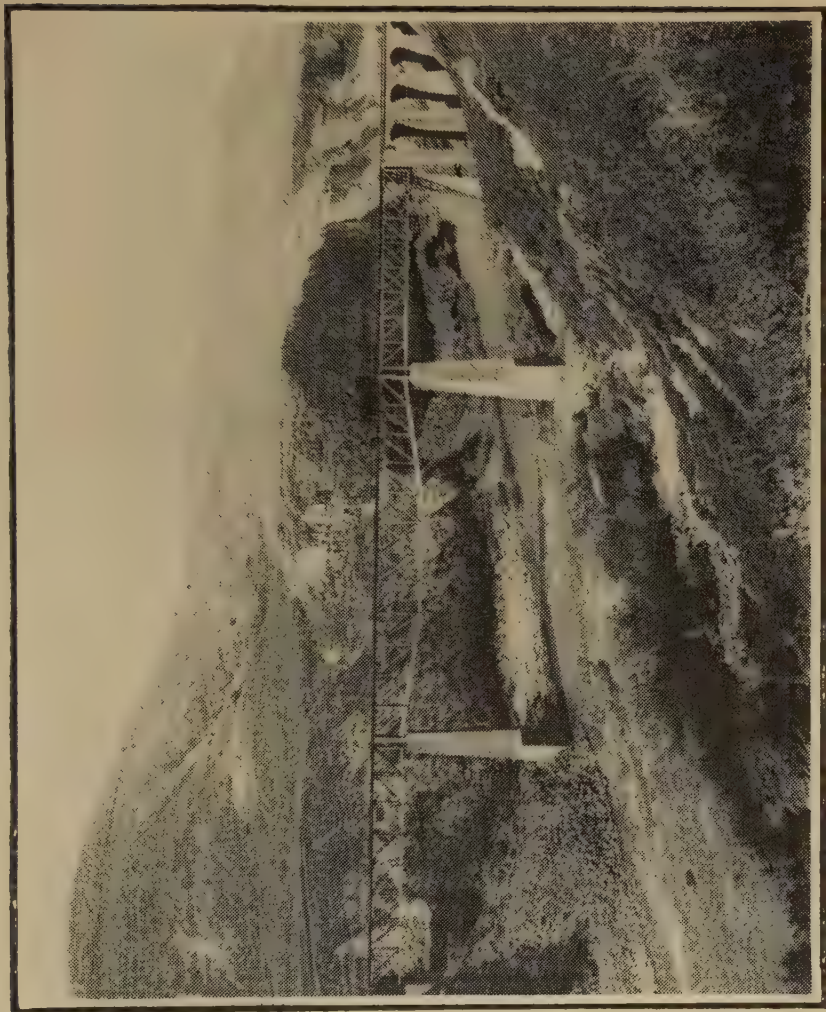
“The Turkish Beit Hanum-Wadi Surah Line, which was captured in the advance, was found to be practically undamaged, and by the end of November, when the main line had been extended as far as Beit Hanum, the Turkish line was being used for carrying supplies. Arrangements were made for continuing the construction of the main line (from Beit Hanum) within easy distance of the coast as far as Yebnah and thence to Ludd.

“By the middle of December the Turkish line from Beit Hanum to Wadi Surah (1.05 metre gauge) was being regularly used. From Deir Sineid, the transshipping point on the standard gauge line, to Wadi Surah, the number of trains per day averaged 7 of a capacity of from 45 to 85 tons of useful load according to engine. One ammunition train was being run each day along the branch to Jerusalem as far as we could get to feed the advancing troops. An interesting fact was that the Turkish line had eleven sleepers to a rail length, of which four or five were steel and the remainder wood. In the wood sleepers there were no fastenings, and they relied on the steel to keep the gauge of the line, which seemed to answer the purpose quite well. The line also was roughly ballasted.

“With the capture of Jerusalem on December 9, 1917, the branch from Wadi Surah to that point, a line of 1.05 metre gauge, fell into our hands. On this line all bridges were thoroughly destroyed by the enemy, but by January 6 they had been repaired, and the line would have been opened on that date had not heavy rains caused wash-outs.

“It was estimated that when the broad gauge track had reached Wadi Surah, the rolling stock which had been captured and a certain amount borrowed from Egypt and Sudan would suffice for 600 tons of supplies or stores daily from Wadi Surah to Jerusalem on the 1.05 metre gauge. This apparently would meet military needs. If, however, food had also to be transported for the civil population, it would probably be necessary to carry the standard gauge as far as Jerusalem. The line was made fit for traffic for a distance of 43 km. by December 14, and, during the following week, an average of 364 tons were carried per day, there being a short ruling gradient of 1 in 45. From Ludd the line had a ruling gradient of 1 in 50, with curves of 140 metres radius. The total distance from Ludd to Jerusalem was 60 kilometres. The fact that several of the engines were too heavy for the rails, and that all the stock from Egypt and the Sudan (3 ft. 6 in. gauge) was half an inch too wide for the Turkish gauge (1.05 metres or 3 ft. 5½ in.), necessitated very careful working; the speed was kept down and everything possible done to make the line last until such time as it was possible to relay it with standard gauge.

“Whilst the British were working the Turkish lines, the question of rolling-stock for the 1.05 metre gauge was a difficult problem. . . .



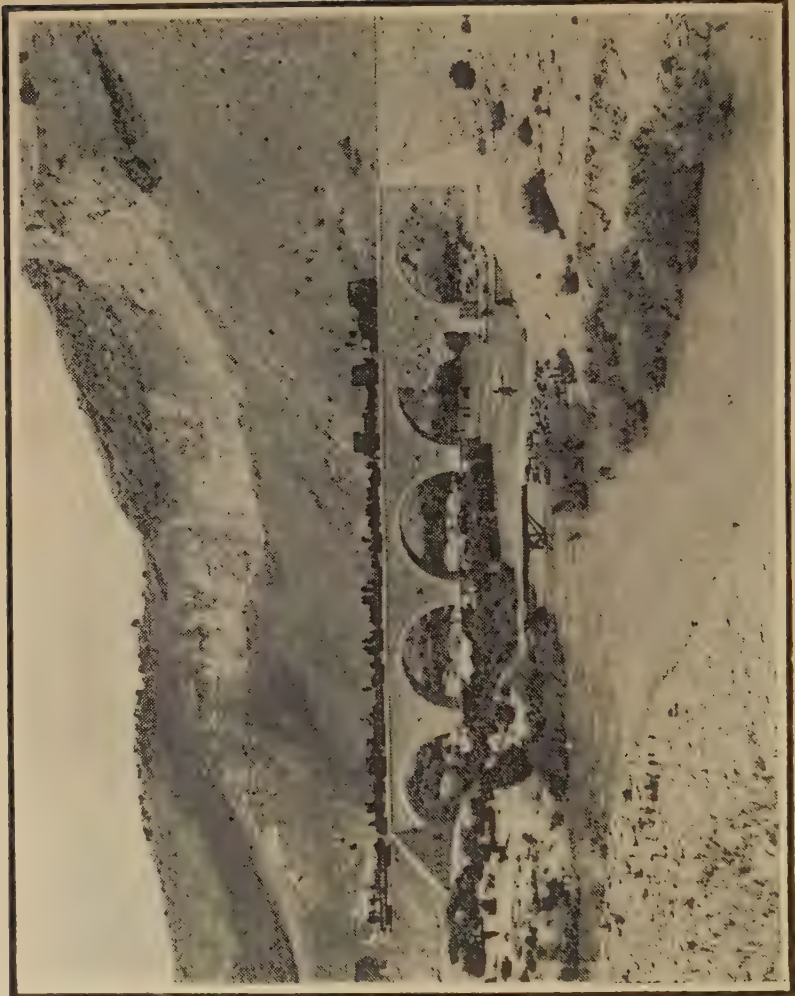
YARMAK VALLEY RAILWAY.

Second largest Bridge after entering Yarmak Valley. (Spans 98 feet and 165 feet.)

(From *Modern Transport*.)

Plate I.

Palestine Exploration Fund.



YARMAK VALLEY RAILWAY.
Ninth Bridge near Makarim

(From *Mem. Transjordan*.)

"The Jerusalem branch was gradually converted to standard gauge, and by April 5, 1918, the standard gauge had reached Artuf (53 km. from Jerusalem). . . .

"Arrangements were subsequently made to carry the main line beyond Ramleh to supply the front line and a station was built at Ludd.

"(6) FURTHER RAILWAY DEVELOPMENTS.

"The year 1918 marked a considerable extension of the main line from Kantara coincident with the rapid advance of General Allenby's troops. In February the Turks retreated north of Jericho beyond the Jordan. In the following month the Jordan was crossed by General Allenby, an advance being made towards the Hedjaz railway. Es Salt, situated midway between the Jordan and the Hedjaz railway, was occupied by Australian troops on May 1, 1918, but in order to consolidate the front line, troops withdrew from Es Salt behind the Jordan on the 3rd of the month, capturing 900 Turks. At this time the front occupied by the British stretched from a point on the coast about 10 miles north of Jaffa across to the River Jordan, and thence down to the Dead Sea.

"By March 30 the construction of the main line had reached km. 315, *i.e.*, about 8 km. north of Ludd. By the end of June the branch line from Rafa to Beersheba had been completed and the branch line from Ludd to Jerusalem had been converted from the Turkish 1.05 metre gauge to 4 ft. 8½ in. gauge. The Turkish line running northward from the Beersheba branch at Irgeig up to Wadi Surah on the Jerusalem line was being converted to standard gauge, the intention being that when this line was complete it would serve as an alternative route to the single track main line from Rafa to Ludd.

"To facilitate the supply to the front line, a 2 ft. 6 in. gauge railway was constructed from Kefr Jinnis (km. 308 on the main line) to El Lubban, this line being subsequently taken up when the troops advanced.

"By July 15, 1918, the conversion to standard gauge of the Turkish line from Irgeig to Wadi Surah Junction on the Jerusalem branch had been completed, but owing to the rapid advance of the troops it was decided to pull up the line as the track was urgently required for other theatres of the war. This line was therefore closed to traffic on October 18, 1918.

“Coincident with a further general advance during the summer campaign, there was great constructional activity on the main line of the Kantara railway, which, by the end of September, had reached km. 323. The progress of the troops was very rapid, and, by September 20, Nazareth was occupied, and, on the 22nd, the 7th and 8th Turkish armies were rendered *hors de combat*. The army on the left flank forged ahead, and on the 23rd Haifa and Acre had been captured, thus rendering necessary an extension of the Kantara main line up to these points. The armies on the right flank had also been active, and on the same day Colonial and Jewish troops in pursuit of the 4th Turkish army reached Es Salt, and Maan was occupied by King Hussein's Arabs. On the 25th, Tiberius, on the Sea of Galilee, and Annam, on the Hedjaz railway, were both occupied by General Allenby, who, up to that date, had captured 45,000 prisoners and 265 guns.

“Consequent on the advance, there was an appreciable increase in the personnel and goods carried, the former amounting to 44,000 per week for the September quarter, as compared with 36,270 per week during the quarter ended June 30, and the latter 30,800 tons per week, as compared with 28,800. Additional locomotives had also been supplied, as many as 164 then being on charge with 2,035 wagons. There were also 127 narrow gauge locomotives and tractors, and 845 wagons and coaches.

“The advance was continued in October, and on the 1st of that month Damascus was entered by the British, 7,000 prisoners being captured. From Damascus the troops pushed forward rapidly, and on the 7th of the month General Allenby reported that he, with the King of the Hedjaz, had, since September 18, taken 79,000 prisoners. Sidon was occupied by the British, and Beirut by the French. On the 26th of the month Aleppo was taken, thus completing the conquest of Syria, and cutting the Turkish communications over the Baghdad Railway.

“Meanwhile the main railway in the rear of the troops was being very rapidly laid—in fact, the quarter ending December, 1918, witnessed an extension of nearly 100 km. In September the line reached only as far as km. 323, but by the end of the quarter it had been extended to Haifa, at km. 412, where a station was opened, and twelve new stations had been opened en route.

“Following on the conquest of Syria, the Turkish army on the Tigris was defeated on October 30 by the Mesopotamian Expe-

ditionary Force advancing north-west towards Mosul. The enemy sued for an armistice, which was granted from 12 noon on the following day (October 31).

"Plates I and II are photographs taken on the Hedjaz railway, which lies east of and parallel with the River Jordan. El Ula station, shown in Plate III, marks the entrance to the sacred province of Hedjaz; beyond this point no Christian may go. Plates IV and V show bridges on the Yarmak Valley Railway, which was captured in the later stages of the campaign. It is interesting to observe that a photograph of the bridge in Plate V was sent by Kasim Pasha to the Sultan Abdul Hamid. It was the first photograph of the line to be seen in Constantinople, and, on receiving it, Abdul Hamid decorated Meisner Pasha with a gold medal."¹

ARCHAEOLOGICAL NOTES ON JEWISH ANTIQUITIES.

By JOSEPH OFFORD, M.R.A.S.

(Continued from Q.S., 1919, p. 186.)

LX.—*The Double-headed Eagle and the Etruscans and Hittites.*

A WRITER in the *Morning Post* has been tracing back in artistic history the double-headed Eagle of Prussia (or Germany) to the Tarquins, the founders of Rome.

But this heraldic symbol is far older than its utilisation by any race by the Tiber, being the crest of the earlier Hittite princes of Palestine and Syria. That it was brought over from the Near East to Italy is quite in agreement with the persistent statements in the classics that the Etruscans came from Asia. They certainly, for a time, introduced the Egyptian scarab-shaped seals into their new home. The syllable "Tar" of Tarquin, is the "Tar" of Tarkon-demos and other Hittite personages. It may be the Tar of Tarshish,

¹ For the continuation of the article, which was almost wholly technical, see *Modern Transport*, Oct. 25th.

and be significant of something great or magnificent. If so, a Tarshish ship perhaps was a vessel large enough to voyage down the Red Sea and brave the Indian Ocean, or through the Pillars of Hercules into the stormy Atlantic. In fact, it may have been a Phoenician "East Indiaman," doubtless, with many a Zebulonite mariner among the crew (Gen. xlix, 13). If so, the long-continued debate upon the site of Tarshish will remain unsolveable.

LXI.—*The Sukkiim.*

The side-lights thrown by the documents from the Jewish settlers at Elephantine upon the Hebrew period of Palestine do not yet appear to be exhausted.

Some years ago, when publishing one of the Aramaic inscribed ostraca from Syene, Prof. Lidzbarski, in his *Ephemeris für Semit. Epigraphik*, II, p. 232, noted that it mentions a tribe, or a band perhaps of troops, called סכיא, which he thinks are the hitherto unidentified Sukkiim of 2 Chron xii, 3. Dr. Sachau also rendered the word similarly. These views have now been apparently adopted by the French editors of the *Corpus Inscript. Semit.*, for in the recently issued parts of their preliminary publication, the *Répertoire d'Épigraphie Sémitique*, this ostrakon appears numbered 1792.

The author of Chronicles mentions these people in connection with mercenary or allied troops of the Pharaoh Shishak. The Elephantine Jewish and Samaritan garrisons were, of course, another foreign force employed by the Persian governors of Egypt at a later era.

REVIEWS AND NOTICES OF PUBLICATIONS.

THE portly double volume of the *Revue Biblique* for January and April, 1919, manifests the untiring industry of R. P. Lagrange and his collaborators. The Maître-Général of les Frères Prêcheurs sends a letter of congratulation to Père Lagrange upon his return to the Holy City. An article of some eighty pages is that of M. J. Touzard, upon "L'Âme Juive au Temps des Perses"; it is a continuation of a previous essay upon the same subject, but it has not yet reached the Persian Period, being concerned with Ezekiel, Jeremiah, and the sack of Jerusalem by Nebuchadrezzar. M. Touzard, in discussing the invasions of peoples under Gog, inclines to the view that Put represents the Egypto-African Punt, and that Kush is Ethiopia; but there were undoubtedly Asiatic Kushites, and this is shown by the company of dark-skinned archers upon the enamelled frieze of the warriors discovered at Suza. Indeed recently, at the Asiatic Societies' Congress, Sir Percy Sykes stated that there were still scattered remnants of this race to be seen in Persia.

As to Put, a cuneiform inscription confirms the fact that there was such a people in Asia Minor, or the Levant, because a text of Nebuchadrezzar speaks of "*Pudhu Yavanu*, a distant land which is within the sea." This would be the "Put of the Ionians." Prof. Sayce published in the *Proceedings of the Society of Biblical Archaeology* for 1905, an Aramaic inscription from Toura, near Cairo, reading פְּטִי בֶר שָׁמָן בְּבָלִי, "Phuti, son of Shaman the Babylonian." The last word, if the text is to be dated towards the commencement of our Era, may mean part of the site of present Cairo.

Father Lagrange gives a most elaborate account of the functions and ceremonial at Eleusis under the title of "Les Mystères d'Eleusis et le Christianisme." Of their connection with the latter, however, little is said, probably because there was but little. He presents a very fair review of M. Foucart's three works endeavouring to show an Egyptian origin for the Eleusis ritual, and the view taken seems to be non-proven. But no mention is made of the lengthy

papyrus panegyric of Isis, published by Doctors Grenfell and Hunt. In that document its author seems to have searched for every shrine, or cult, or site in his known world whereat the goddess could be considered as affiliated to, even if not absolutely identical with, Isis. But he does not include Eleusis. As he wrote at a time when it was fashionable to claim Egyptian ancestors for Hellenic deities, this fact is certainly significant.

M. A. Vaschalde prints an enumeration of "Ce qui a été Publié des Versions Coptes de la Bible." He however omits the important Sahidic portions of Genesis xxxvi-xl, edited by M. Munier in the *Bulletin de l'Institut Française d'Archéologie Orientale* for 1916. These contain the Coptic renderings of many place- and personal-names, as was explained in the *Quarterly Statement*, 1917, pp. 91-93. The name of Horner does not occur in M. Vaschalde's essay. But there is a second paper to follow, and the information so carefully collected will prove invaluable to scholars.

The programme of the *École Biblique et Archéologique* of Saint-Étienne at Jerusalem for 1919 to 1920, includes Jewish History from the Maccabees to the Fall of Jerusalem, by R. P. Raphael Savignac; History of Assyrian Kings, by R. P. Paul Dhorme; Geography of the Holy Land and Jerusalem Topography, by Fathers Carrière and Abel. The course in Biblical Archaeology will concern Semitic Sanctuaries, by R. P. Hugues Vincent. There are also the usual series of linguistic lectures, and discourses upon various types of Semitic inscriptions.

JOSEPH OFFORD.

The Pilgrimage of Etheria. By M. L. McClure and C. L. Feltoe, D.D. (S.P.C.K., 6s.).

This little volume belongs to the third series of the *Translations of Christian Literature (Liturgical Texts)*, which is being published by the S.P.C.K. The text was first discovered and published by Signor Gamurrini in 1887 (2nd ed. 1888), and three years later an English translation with text and notes by Dr. J. H. Bernard, and with an appendix on the topography by the late Sir Charles Wilson, appeared under the auspices of the *Palestine Pilgrims' Text Society* (Vol. I), published by the Palestine Exploration Fund. Other translations and studies have since been published and we are now indebted to the late Mrs. McClure and Dr. Feltoe for the present handy edition.

Signor Gamurrini's conjecture that the authoress was Silvia of Aquitaine, sister of Rufinus, the minister of the Emperor Theodosius, was tacitly accepted for some years; and in fact the account appears under the heading "The Pilgrimage of Saint Silvia of Aquitaine" in the *Palestine Pilgrims' Texts*. Not until 1903 did Dom Férotin identify her with the virgin Etheria mentioned by Valerius, and the old theory is now no longer maintained. According to Dom Férotin she was a fellow-countrywoman of Valerius (who lived in the latter part of the seventh century), and visited the East in the reign of Theodosius (fourth century).

Mrs. McClure had devoted much time and study to the subject, and had frequently discussed points with friends having considerable expert knowledge, like Archbishop Bernard, Monseigneur Duchesne, Prof. Flinders Petrie and others. As she was unable to complete the work herself owing to other calls, and died as she was intending to resume it in the summer of 1918, the material has been utilised, incorporated and completed by Dr. Feltoe, who is also responsible for the edition of St. Dionysius of Alexandria in the same series.

One quite new feature of the edition—one upon which Mrs. McClure spent much care—has been the use of the Old Armenian Lectionary for the purpose of identifying the psalms and lections sung or said at Jerusalem. Archbishop Bernard had pointed out that "this evidence supplies an interesting confirmation as to the nature of the services at which Etheria was present," and it is shown that the references to Jerusalem sites in the rubrics are genuine and belong to an early period.

The account of Etheria's pilgrimage has many points of interest, not the least being her early date (fourth century). She was an intelligent observer, whose slipshod Latin and little Greek are amply made up for by her lively and entertaining style and evident charm. A rich ascetic, having reached the East—the beginning of the travels are lost and we start abruptly at Sinai—she proceeded to Horeb, Egypt, and along the route of the Exodus to Jerusalem, thence to Edessa and Mesopotamia, back to Antioch and then westwards to Constantinople.¹ Besides describing her journey, Etheria gives an account of the churches and services at Jerusalem, so that

¹ Her Egyptian data are discussed by Dr. Alan H. Gardiner in "The Delta Residence of the Ramessides" (*Journal of Egyptian Archaeology*, Vol. V, 1919, p. 263 seq.).

the interest is also liturgical and, as a matter of fact, she mentions several features of importance for liturgiologists.

In addition to a translation of the text with numerous annotations, there is a valuable introduction on the critical questions, contents, the light thrown upon ecclesiastical organisation, etc. There are three illustrations, one of the beginning of the letter of Valerius, another of the mosaic in S. Pudenziana at Rome, and a third of the red granite group of Rameses II and the god Atum. The latter, found at the city of Raamses, is probably the "one great Theban stone, on which are carved two statues of great size, which," reports Etheria, "they say are those of the holy men, Moses and Aaron, raised in their honour by the children of Israel." She goes on to refer to a famous old sycomore there planted by the patriarchs and visited by the sick who pluck off and carry away twigs. "The holy bishop of Arabia," the source of all her information, told her that the tree was called "the tree of truth."

Visiting the land of Ausitis (Uz) she came to the village of *Sedinia*, "the city of King Melchizedek which was called Salem"; here the local priest drew her attention to the foundations of the old king's palace, informing her that "from his time to the present day if any one wishes to build himself a house here, and so strikes on these foundations, he sometimes finds little fragments of silver and bronze."

These few slight references are typical of the many-sidedness of the good pilgrim's observations, and this well-got-up volume ought to find many readers, and draw the attention of a wider circle to the numerous features of interest of the other old Palestine Pilgrims which the Palestine Exploration Fund first had the privilege of making accessible to the English public.

S. A. C.

NOTES AND QUERIES.

An Inscription from Maiumas.—Mr. M. E. Lange sends a drawing of an inscribed stone found at Maiumas, in the district of Caesarea, by a local Jewish workman (Isaac Hailofsky), and now in the Bezalel Museum, Jerusalem. Prof. Burkitt reads the inscription as follows :—

ΑΝΤΩΝΙΝΟΥ
ΚΑΙ ΚΥΡΟΥ
ΤΕΚΝΑ ΤΑ
ΜΟΥΗΛΟΥ
שלום

The translation is :—

(Grave) of Antoninus
and Cyrus,
children of
Samuel.

PEACE.

Prof. Burkitt points out that the tombstone is obviously that of two Jewish children, though of uncertain date.

TRANSLITERATION OF HEBREW AND ARABIC CONSONANTS.
HEBREW.

HEBREW.	ENGLISH.		HEBREW.	ENGLISH.	
א	'		כּ	<u>kh</u>	
בּ	b		ל	l	
בּוּ	<u>bh</u>		מ	m	
גּ	<u>g</u>		נ	n	
גּוּ	<u>gh</u>		ס	s	
דּ	<u>d</u>		פּ	p	
דּוּ	<u>dh</u>		פּוּ	f	
הּ	<u>h</u>		צ	<u>z</u>	
וּ	v, w		כּוּ	<u>k</u>	
ז	z		ר	r	
ח	<u>h</u>		שׁ	<u>sh</u>	
ט	<u>t</u>		שׂ	s	
י	y		תּ	t	
כּ	k		תּוּ	<u>th</u>	

ARABIC.

ARABIC.	ENGLISH.		ARABIC.	ENGLISH.	
ا	'		د	<u>d</u>	
ب	b		ت	<u>t</u>	
ث	t		ظ	<u>tz</u>	
ج	<u>th</u>		ع	'	
ح	g	or j in Syrian Arabic.	غ	<u>gh</u>	
خ	<u>h</u>		ف	f	
د	<u>kh</u>		ك	k	
ذ	<u>d</u>		ك	k	
ر	dh		ل	l	
ز	r		م	m	
س	z		ن	n	
ش	s		ه	h	
ص	<u>sh</u>		و	w	
ض	<u>z</u>		ي	y	

Long vowels marked thus :—ā, ē, ī, ō, ū

THE
PALESTINE EXPLORATION FUND.

ANNUAL GENERAL MEETING.

The Annual General Meeting will be held for business purposes only at the Offices of the Society, 2, Hinde Street, on Wednesday, June 9th, at 3.30 p.m.

NOTES AND NEWS.

WE deeply regret to have to record the death on January 31st of Mr. Joseph Offord, an old and valued friend of the Fund. Mr. Offord possessed a wide and varied knowledge of the Near East, especially of the Hellenist and Roman periods. He enthusiastically followed the progress of archaeological research, and besides the long series of "Archaeological Notes on Jewish Antiquities," he contributed notes to other periodicals and journals, American and British. He was elected a member of the General Committee in 1919.

Messages from Jerusalem of the middle of February report unusual climatic experiences. A tremendous snowstorm raged, piling up great drifts and doing widespread damage. According to Reuter, "many houses collapsed in the Via Dolorosa, two cinemas and a Y.M.C.A. hut collapsed, but only four deaths were caused. The famous tree called 'El-Butmi,' where culprits were formerly hanged, collapsed during the storm. The local tradition runs that when the tree falls the Turkish Empire will fall; it has, therefore, been bound twice with iron braces, and supported by the Turks. The population of the city were much impressed by the omen. The economic situation during the storm was good, one month's supply

of food was in the town, and the Government ordered the bakers to work, and distributed warm milk to babies. Many trees were broken in the Garden of Gethsemane and throughout the district. This is the heaviest snowfall recorded since 1860."

The Beirut correspondent of the *Near East*, writing on Feb. 23rd, reports that:—"By far the heaviest loss fell on the proprietors of olive plantations, especially the famous ones of Sahret el-Schweif, south of Beirut. In certain parts the loss is estimated at about 50 per cent. Even some of the pine trees cracked and were broken beneath the heavy load of snow. According to some surviving members of the old generation, the inhabitants of Beirut 60 years ago woke up one morning to see the waves washing over the snow-covered beach, but it is believed that there is no known record of a snowfall having ever approached the recent one in duration and intensity. At the highest point of the railway tract the snow fell so thickly that one of the trains caught by the storm lay entirely buried underneath the snow. Thanks to prompt measures of conveyance and provisioning the fifty or more passengers were rescued. The vegetable crop was almost entirely destroyed. Oranges from broken branches, especially in Sidon, were lately selling by the thousands at prices that seemed ridiculously cheap in comparison with the outrageously high prices of almost every other eatable."

When Lord Allenby made his rapid advance on Jerusalem the Turks, who had been using the Hospital of the Order of St. John as an ammunition dump, tried to blow it up before they retreated. Luckily, however, they had no time to do the job thoroughly. They only damaged, but did not destroy, the hospital. The Order has lost no time in doing everything in its power to rebuild and re-equip it, but the work of reconstruction has necessarily cost a very large sum of money. Welcome gifts from the American Knights Templar have been received towards the restoration of the British Ophthalmic Hospital—gratifying evidence of a wide appreciation.

Mr. W. Airy, M.Inst.C.E., sends the Fund a copy of his remarks on Arabic Glass Weights, an appendix to his treatise "On the Ancient Trade Weights of the East" (privately printed, 1918). He

considers that the glass weights called "fels" derive their name from "fellah," they were the weights used by the fellahin. He argues that the Arabs in Egypt used their carob scale in conjunction with the Egyptian shekel weights, which were the weights of the country when they conquered it, and made the two systems fit together as well as they could. It may be added that Prof. Flinders Petrie has discussed the glass coin weights, chiefly those in University College, London, in the *Numism. Chron.*, XVIII (1918), pp. 111-116. Mr. Airy's conclusions are based upon weights at Aberdeen, Cambridge, Edinburgh, Oxford, the British Museum, and the Fouquet Collection.

Mr. A. Rowe sends a copy of his decipherment of the famous "Phaestos Disk" discovered in Crete in 1909, and fully described by Prof. R. A. S. Macalister in his lectures on *The Philistines* (The Schweich Lectures, 1913, pp. 83 *sqq.*). He suggests that it is of Cyprus origin and that it contains the names of the seven kings of Cyprus who sent tribute to Sargon king of Assyria in 715 B.C.

On p. 25 of the January number of the *Quarterly Statement*, some misprints in the Greek citation in Note 1 escaped correction, namely, Αἰγύπτου and ποριηγῆσει.

We regret to announce that Prof. Lewi B. Paton, Hartford, Conn., for thirteen years Honorary General Secretary for the United States, has resigned. At his recommendation the Fund have appointed in his place Mr. Elihu Grant, Ph.D. Dr. Grant is Professor of Biblical Literature at Haverford College, Penn.; he is the author of a work on the "Peasantry of Palestine," and also a co-editor of "The Bible as Literature" (1914).

We understand that Miss Frances L. Newton, F.R.S., of Haifa under Mount Carmel, was instrumental in obtaining the interesting photographs of the Hedjaz Railway which appeared in the article on "Railways in the Palestinian Campaign," reprinted in the January *Quarterly Statement* from *Modern Transport*.

The political news which most concerns Palestine is the recent proclamation of Emir Faisul, third son of King Husein of the Hejaz, as "King of Syria." It concerns Palestine for two reasons in

chief: first, because the Arab Nationalist party, which is behind this proclamation, regards Syria as one and indivisible from the Taurus to Akaba, *i.e.*, as including Palestine. It has admitted the segregation of the latter under a British mandate no more than the segregation of the Phoenician littoral under a French one. Secondly, because that party is strongly anti-Zionist, and includes many Palestinian Arabs in its ranks. The actual proclamation appears to have emanated from a representative Constituent Assembly, duly summoned and, in native view, fully empowered. No doubt Palestinian Arabs were represented, as they were in the preliminary Congress at Damascus last July. It is not for us to express an opinion about either the policy or the probable outcome of their action which defies as openly the two Great Powers now provisionally occupying Syria as it does the claim of Faisal's father. It remains to be seen what all these parties have to say to it before we can forecast its social effect in Palestine. Coupled, as it appears to have been, with a nomination of Abdullah, the elder brother, to the principedom of Mesopotamia, it can hardly have been intended for more than a demonstration of pious hope.

The recent disturbances in North Syria and North Mesopotamia, which were instigated from first to last by Turkish agents from beyond the Taurus, seem to have been contributed to by only such Arabs as, during the War, had taken the Turkish side. The chief offender among these was Hachim ibn Muheid, one of the best known and ablest of the Bedouins of the Syrian Desert. Before the war he was undisputed chief of the Feda'an tribe, one of the four principal sections of the Anazeh; but about the autumn of 1916, the greater part of the tribe repudiated him, and he withdrew east of the Euphrates into the Khabur Valley. There he was the recipient of much Turco-German attention and money; but the small raids towards our Euphrates front with which he responded made but poor return. He seems to have regained later much of his old power with his tribesmen, and, last January, throwing in his lot with the Turkish movement headed by Mustapha Kemal, he appeared in North Mesopotamia, attacking the Baghdad Railway, where, held by the French, he failed to rush the station of Arab Punar, and was driven off a train which he had succeeded in derauling: nor was he more successful in an attempt to raid the town of Urfa. The coldest winter and spring known for many

years in the Near East told heavily on his followers, and we now hear he has been glad to come to terms with the French. Meanwhile the Barak Turcomans of Nizib raided Birejik and looted the town, and an attack was proposed on Jerablus, where Messrs. Woolley and Gay are excavating at present; but the former's influence with the Berazia Kurds and with Hachim ibn Muheid averted the danger. Jerablus, however, was cut off from Aleppo for about ten days, and its neighbourhood remains in an exceedingly unsettled state—Kurdish and Turcoman marauders besetting all the roads.

Lieut.-Colonel Stuart F. Newcombe, R.E., D.S.O., well known to the Palestine Exploration Fund as the leader of the North Sinai Survey Expedition, one result of which was the Annual volume written by his archaeologist companions, C. L. Woolley and T. E. Lawrence, is now C.R.E., Palestine, with headquarters at Ludd. Since his marriage to the Constantinopolitan lady, who aided his escape from Brusa, he has been engaged in field-surveying south and east of Damascus, partly with a view to possible railway routes to the Euphrates; and he has added considerably to the cartography of the ill-known region east of the Hejaz Railway on the sector Deraa-Maan. He has also made a study of air photography as a means of cadastral mapping. His sympathy with archaeological work makes his presence in a position of command in Palestine likely to be of interest to the Fund in the near future.

A lecture was given at Cambridge on March 8th by Mr. Hamshaw Thomas on "Palestine as Seen from the Air." The Vice-Chancellor, who took the chair, referred to the new and important contributions which aerial photography, born of the war, was making to research. Mr. Thomas showed a number of "oblique" and "vertical" slides illustrating the character of the country, especially in the Jordan Valley, the hill country, and the northern coastal plain. He pointed out how the new synoptic views obtained of the great rift of the Jordan Valley enabled us to grasp, as never before, the geological features of the district. History was moulded by geography, and aerial photography had brought a new stage in the study of geography and geology. Among other interesting photographs, one containing a "bird's eye" view of the ruins of Baalbek was, perhaps, the most informing. An aerial view of Beirut with

the famous series of historical inscriptions at the Nahr el-Kelb, emphasized the lecturer's suggestion that the spot owed its importance to the fact that it commanded the great coastal road that ran south. To command this spot meant to command that route, and that is why the old conquerors, recognising its strategic importance, set up their inscriptions there. Incidentally, Mr. Thomas referred to the zeal with which General Allenby studied the narratives of Joshua's campaigns in the conquest of Palestine.

Energetic steps are being taken to push forward the various movements for the fuller knowledge of Palestine and Syria. The "British School of Archaeology in Jerusalem," now under the patronage of H.R.H. the Prince of Wales, is making active preparations for the training of archaeologists, the furthering of scholarly research, and the provision of guidance and instruction. The scope of periods and subjects of study will be unrestricted, ranging from the Stone Age and the early civilizations of Amorites and Canaanites through all the history of Palestine and Syria, and their relations with the nations around them, down through the Graeco-Roman Age to the Arab Conquest, the Crusades, and the later Mohammedan period. The subjects will include all those for which archaeology provides material:—Art and antiquities of all kinds, the history of ancient religions, topography, geography and other relevant studies. The Committee undertake that no modern religious or political question, nor any personal matter of religious persuasion, will be allowed to affect the policy of the school, which is conceived on the broadest lines in an organised effort to cope with an existing national need. The school will provide and maintain a classified catalogue of available archaeological material to serve as a basis of research and study. The assistance of volunteers for this work is cordially invited. Students with some special tastes or training can render valuable service. Arrangements have been concluded for cordial collaboration with the American School of Oriental Research. Students and workers will thus reap the full advantage of a more complete and efficient staff, curriculum, library and material. The Committee also look forward to an intimate co-operation with the future civil administration of the areas in question, especially in connection with the Department of Antiquities, which it is anticipated will be established. The Committee also wish to establish a close relationship of a durable kind with the universities and academic bodies of the British Empire,

and with theological and other educational institutions. They are of opinion that many graduates will in this way find the opening they desire to a useful and interesting sphere of work. It has already been intimated to the Committee that the British School of Archaeology in Egypt is prepared to collaborate in training and excavation whenever practicable. Just as Palestine was in the past the meeting place of civilisations, so now the Committee aims at rendering the school a convenient starting point for students desiring to pursue paths further afield. Jerusalem will in future be an increasingly convenient centre from which to proceed to Sinai, Moab, Damascus, the Amorite and Hittite Country of the north, and eventually to Mesopotamia. To this end, branches of the school will be created as occasion may require, and one at Baghdad is already in contemplation. Prof. J. Garstang has been appointed director, and is starting work in Jerusalem for the furtherance of the objects of the British School and the Palestine Exploration Fund.

The "American School of Oriental Research in Jerusalem" has already issued its bulletins. First opened in 1900, it has resumed work since the war, and a close scheme of co-operation with the British School of Archaeology in Jerusalem has been ratified. A home has been secured for the Joint British and American Schools, namely, the Lord Bute House, just within the Jaffa Gate. The arrangements made with the British School provide for a very close scheme of co-operation between the two schools. It is planned to have common lecture halls, museum and library, and to avoid any unnecessary duplication of effort. At the same time the identity of each school will be maintained, the two existing together as affiliated institutions. For the cause of greater efficiency each school will be given charge of distinct branches of the work, and so the American School will be responsible for the library, for which it already has its own excellent collection of books as a nucleus. The British School will be in charge of the Bureau of Records, which is to be a catalogued survey of all the archaeological material in Palestine. Conferences were also held in London, and, later, by Prof. Clay, in Paris, with certain French scholars—among them M. Senart, President of the Société Asiatique, M. Sylvain Lévi, M. Clermont-Ganneau, with the object of including the French in this co-operative scheme. These gentlemen were greatly

interested and it is very probable that they will come into it. It is announced that the first number of the *Annual of the American School* will appear before the end of the year. This volume is under the editorship of Prof. C. C. Torrey, and will contain a number of interesting articles by scholars connected with the school in the past. One of these papers is a fully illustrated "Study of the Masonry of the Walls of Jerusalem," by Prof. H. G. Mitchell, of Tufts College.

The precise lines of the northern and eastern limits of Palestine under the probable British Mandate have been the subject of prolonged and difficult debate. On the north the question is between a boundary leaving the sea at the "Ladder of Tyre," and one running up from the mouth of the Litani River. The former would trend up northwards from above Safed, so as to include the Banias springs in Palestine; the latter would bring Merj Ayun and Southern Hermon into the British area, the great point urged in its favour being that it would ensure Palestinian control of the water power of the Litani, which could be deflected to supplement that of the Jordan; but the political objection to it, on the ground that it splits Lebanon, is strong. As to the eastern limit, the alternative natural lines are the Jordan stream or the Desert edge; the former would divide control of the Jordan water and of the lowland of the Ghor; the latter would entail Palestinian interference with the Hejaz Railway, which connects the Arab state of Damascus with Medina. It is probable that some not very scientific frontier, running between these two, along, or a short way behind, the eastern brink of the Ghor, will be preferred.

The question of the northern frontier of Palestine has come to the fore in recent sittings of the Peace Conference in London. The Zionist view is that it "must include those water sources which are vital to irrigation and power for Palestine—the waters of the Litani and the Jordan and so much of the snows of Mount Hermon as belong rightfully to Palestine." The economic argument is strongly pressed on the ground that the only available water supply, both for irrigation and power development, lies to the north. It may be of interest to cite the historical argument as given in *The Zionist Review*, Feb., 1920, p. 159:—"From Dan to Beersheba" is the formula into which a statement of the extreme limits of

Palestine has been crystallized, and it has become a convenient expression by which to describe the country from north to south. In fact, it is the common custom to designate historic Palestine 'from Dan to Beersheba,' despite the fact that its boundaries have varied during historical times to a greater extent probably than those of any other land. But when the term 'Dan to Beersheba' is used it is well to grasp clearly even its literal meaning. There were in Biblical times both a city of Dan and a tribe of Dan in Northern Palestine. In those days the city of Dan was the northernmost city of the land, and therefore a very convenient term, which had an obvious meaning to all; but although the northernmost city, it was not on the edge of the kingdom. The land of Israel with its villages and its fields spread further north, until it touched the edge of the Lebanon, but between the city of Dan and the frontier no other town was to be found. In those days the lands of Dan stretched northwards to Hermon and up the Litani, almost as far as the furthest source of the Jordan. At the same time Asher lay on the sea-coast and next to it Naphtali, and it is generally understood that between them these three tribes occupied all the land from about the region of Sidon eastwards. 'Dan' in the phrase therefore meant not the city of that name, but at least the southern spurs of Mount Hermon."

Palestine, the organ of the British Palestine Committee (Jan. 3, 1920), states that steps are being taken to repair and refurnish the Bezalel Museum in Jerusalem, which was established in connection with the Bezalel School of Arts in 1906. Prof. Schatz, the Principal of the School, has succeeded in collecting over 3,000 interesting objects, among which may be noted the following:—230 ancient clay oil lamps; 105 Hebrew and Palestinian coins; 165 ancient glassware pieces; 151 ancient brass candlesticks; 304 specimens of Palestinian birds; 430 specimens of minerals; 184 models of ivory, enamel, stone, wood and porcelain—Bezalel work; 60 original paintings; 63 statues of bronze, ivory, clay and silver; 83 medals; 138 specimens of fish, snakes, insects; 55 eggs. In addition there are ancient cauldrons, pitchers, cameos, rings, beads, embroidery, articles of leather work, drums, arms, sarcophagi, the hammers used by the presidents at the Zionist Congresses, the banner of the Jewish regiment in the recent war, Sir Moses Montefiore's carriage, and articles of Jewish ritual and ceremonial. The collection is

valued at 150,000 francs, and it is intended to make it thoroughly representative of the country and of Jewish life and history. The whole collection has been gathered in the short space of eight years. During the war Prof. Schatz had rather an exciting time, being kept busy in protecting the treasures he had gathered with such care from the "requisitioning" tendencies of the Turks. He only succeeded by means of "bakshish," and by moulding a statue of Djemal Pasha. Even this did not suffice, and in the end Prof. Schatz had to hide the exhibits. This he managed to do before being expelled. Many *objets d'art* have been promised to the Museum from various countries, but it has not yet been possible to import them. Jewish artists in different lands have promised specimens of their work. These include Pasternak and Ginsberg (Russia), Solomon J. Solomon, R.A., and Will Rothenstein (England), Adler, Bernstein, Perlman, Aaronsohn, Rebmovsky, Rosoni, and Spiro (France), T. Butensky and Konig (America); Mr. Rafaeli has promised to lend his rich collection of Hebrew coins, and it is expected that this will make the Bezazel coins second in importance only to the Hebrew coins in the British Museum. A special section is also being organised to illustrate the British conquest of Palestine, and to this the Commanders of the Jewish Battalions, the Directors of the Hadassah American Medical Unit, and the Zionist Commission have promised to contribute. The Museum is to re-open under the name of "The Palestine Museum," at first on Fridays, Saturdays and Sundays (the Sabbaths of the three religions), and it is intended that the institution should develop into the National Museum of the Jewish Palestine. It is confidently anticipated that the Museum will excite interest all over the world, and will stimulate Jewish collectors in particular and all interested in Palestine to contribute objects of art and other interests to its galleries. Sections of it will naturally become adjuncts to the Hebrew University. (From *Palestine*, 1920, p. 164 *seq.*)

A programme, based on a report by Dr. Weizmann on his return from Palestine, has been drawn up by the Zionist Organization for immediate work in connection with the Hebrew University, the foundation-stone of which has been laid on Mount Scopus, Jerusalem. It is proposed to establish in the house of Lady (Gray) Hill, on the site, a physical research institute, a chemical research institute, a micro-biological research institute, reading and reference

library rooms, a library, etc. A start is to be made with a Hebrew Institute and a general course in Arts.

Hebrew has been recognized as an official language by the British authorities in Palestine.

The Jews are considering the possibility of a national coinage to meet the needs of life in Palestine. According to one suggestion a shekel equal to the Latin Union franc shall have 100 Proototh and should be the 25th part of the Dinar Zahav, which should thus be equal to the English pound; 25 Proototh, or a quarter of a shekel, will be the Dinar Kesef and the 110th part of the Dinar Zahav. "This would agree with the national traditions," says its proposer, Mr. Elisan. "It would conform with the long practice of this country of counting in francs, it would create a small coinage, and finally, based on the system of the Dinar Zahav, it would conform with the most modern mono-metallic Latin gold system."

An appeal is issued by the Arab Academy of Damascus, over the signature of its President, Kurd Ali, and dated September 20, 1919, for catalogues, periodicals, books, and so forth, in order that it may be in touch with the world of learning and join in the promotion of research. This Academy, founded in 1919, is established in the Medreseh Adebeyeh, the most ancient Arab school in Damascus, which it has proceeded to restore. A part of it is set aside as a Museum. The school of ed-Dahir Bibars has been selected for the public library, a general catalogue of which will in due course be published. "The Academy will also be engaged in producing historical publications and translations of the most useful works; it will publish scientific treatises, linguistic articles upon modern expressions and upon other interesting matters. To this end there will be a monthly illustrated review, *Revue de l'Académie Arabe*, to make known the publications of the Academy, its scientific labours, and to serve as a link with the academies, museums, universities, and the principal reviews of Europe and the Orient."

Increasing attention is being paid to the future prospects of trade in Palestine. A writer in *The Times* (Dec. 27th) points out that many and far-reaching undertakings are being planned. Harbours,

tramways, canals and electric lighting are among the earliest enterprises to be taken in hand. "The returning Arabs and Jews in their many thousands will bring new life and activity, and trade and commerce will see a fully expected development throughout the land. The port of Haifa is to be the largest along the whole coast, and will become the key to south-west Mesopotamia and Syria. Jerusalem is to be entirely rebuilt—except, of course, as to the Holy places—and supplied with tramways and electric light, and the same applies to Jaffa, where the lighting is expected to be installed already this winter, starting from Tel Awiw; the Jewish administrators obtaining the estimates and planning the distribution. All these projects will give work to thousands of people, whose domestic requirements will stimulate local trade."

Miss Blyth in *The Near East* (Feb. 19th) summarises the second report of the Occupied Enemy Territory Administration (South) covering the period July–Sept., 1919, and showing the economic development of the country under British rule. After stating the figures, she concludes: "In authoritative circles a great development in trade is expected during the coming year, and signs of its approach are already apparent. It is indeed a mortifying reflection that Palestine, which has been freed by British troops at no light cost, is being neglected by British firms at a time, moreover, when Great Britain cannot, for her own sake, afford to neglect openings for trade. Nor should it be forgotten that Palestine is most important as an emporium for Northern Arabia, Damascus, and Trans-Jordania, the inhabitants of which will eagerly absorb Western goods. The Haifa-Deraa-Damascus railway, passing as it does through some of the most fertile and adaptable parts of Palestine, offers greater facilities for trade with Damascus than the Beyrout-Rayak line; and the unsettled state of the Lebanon and Syria will drive importers south to Haifa, where a large port is planned. In passing, it is interesting to remember that as far back as 1877 Lord Kitchener (then only a lieutenant of Royal Engineers, surveying for the Palestine Exploration Fund), noted the importance of Haifa, and laid stress on it in his reports (*Quarterly Statement of P.E.F.*, 1877, pp. 115, 120). A port here will be easier of construction than at Jaffa, which the reef of sunken rocks makes so dangerous; and its situation midway up the coast gives it a better command of Palestine and Syria than Jaffa. There are, however,

dangerous currents which make a big detour necessary in rounding Carmel. To those who have known Palestine under Turkish rule, the curt statistics of this report reveal the patient and faithful work of the British Administration in the Holy Land. When we add to these the fact that within six months of the liberation of Jerusalem a plentiful supply of fresh water had been introduced into Jerusalem, that roads and railways have been made and repaired, education and agriculture encouraged and assisted, and British justice firmly established, and all this with due regard to the sanctity of this unique land—we may surely feel proud of the work done by Englishmen in Palestine. All the prouder, it may be, that we find its record, not in high-sounding phrases, but in the sober details of a Government report, wherein the name of no single individual appears. For that is England's way."

The series of articles by Dr. E. W. G. Masterman, entitled "Hygiene and Disease in Palestine in Modern and in Biblical Times," has been reprinted, with a Preface by the late Prof. Alexander Macalister, and is now on sale. These valuable and important articles deserve the careful attention both of students of the Bible and of all who are interested in modern Palestine. The future of Palestine, which we all hope will be happier and brighter than before the War, will so eminently depend upon the good health of its inhabitants, and in particular of the settlers who have not had time to become acclimatised, that Dr. Masterman's publication is sure to find a warm welcome and supply a want. Price 2s. 6d., postage 3d. extra.

The Committee would be very glad if subscribers would be disposed to present to the Fund sets or volumes of the *Memoirs of the Survey of Western Palestine* and also of the *Quarterly Statement*.

In 1876 the Society published a volume of Photographs of Biblical Sites, by Lieut. H. H. Kitchener, R.E., F.R.G.S., containing twelve photographs taken by Lord Kitchener during the time he was at work on the Survey of Western Palestine, together with a short description of each written by himself. Some of the views taken are no longer obtainable, as new buildings have sprung up everywhere, altering or marring old sites. The descriptions, though so short, are charmingly written, and show what a strong feeling

Lord Kitchener had for the Holy Land. He took the keenest interest and pleasure in the preparation of this, his only book, as his letters show, though the actual publication of it was left in Sir Walter Besant's hands, as Lord Kitchener returned to Palestine before it was in proof. There are about forty copies of this book still unsold, and these can be had on application to the office of the Society, 2, Hinde Street, Manchester Square, W., at the original price of one guinea, postage extra.

Fifty Years' Work in the Holy Land: A Record and a Summary, 1865-1915.—Under this title the late Colonel Sir C. M. Watson, K.C.M.G., etc., gave an entirely new revision of that *résumé* of the work of the Fund which has been issued from time to time in order to furnish readers, and—especially—new subscribers with a synoptical account of the more important aims and achievements. Such accounts have been published in 1870, 1872, 1886, and 1895, so that twenty years have passed since the last revision—years during which most valuable excavations have been undertaken, notably at Gezer. The year 1915 being the Jubilee of the Palestine Exploration Fund a new edition was especially appropriate, and old subscribers as well as new will find that the book by the late Chairman of the Executive Committee gives an admirable bird's-eye view of the work of the Fund. Although space allows the book to provide only the bare outlines of what has been done, the material is so arranged as to include all information necessary to explain the different expeditions and excavations. A map is also appended containing all the important names and sites. Chapters are written on the reason why the P.E.F. was established; the foundation of the Society in 1865; the preliminary reconnaissance of Palestine, 1865-6; the explorations at Jerusalem, 1867-70; the expedition to the Desert of the Exodus, 1869-70; the survey of Western Palestine in 1871-7; the survey of Eastern Palestine in 1881-2; the geological expedition and survey of the Arabah in 1883-4; the excavations at Lachish, Jerusalem, etc. (five chapters), the survey of Southern Palestine in 1913-14; the Palestine Pilgrims' Texts, and a concluding chapter on the administration of the Society. There are two appendices: the chronology of the P.E.F., and the chronology of the publications. The book is published by the Committee of the Fund, and can be had on application to the Assistant Secretary. Price, 3s. 6d.; postage 6d. extra.

The Committee have brought out a new edition of the ($\frac{3}{4}$ in. to the mile) Map of Western Palestine, of which the original edition has been for some time out of print. It is in two large sheets, and is, primarily, a travellers' map. The roads and railways constructed since the original survey have been added. For the sake of clearness, only the modern names are given. The hill shading is in a lighter tint for the same reason. All the country beyond that actually surveyed is shown in outline only. In a few years it may be possible to add much of this in a further edition. In the meantime, this is the clearest map and the easiest to consult of any yet issued by the Society. The price of the complete map is 7s. 6d. If desired, the map can be mounted on linen to fold, 15s. 6d. Subscriber's price, 6s. unmounted and 13s. mounted; postage, 6d. extra.

The Library of the Palestine Exploration Fund contains many duplicate volumes, including standard works by Robinson, Ritter, Stanley and others. They may be had separately, and a list, with the price of each volume, has been prepared, and can be obtained on application.

The list of books received will be found below, pp. 65-67.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Local Secretaries.

Canon David G. Garland of Brisbane has kindly consented to act for Queensland, in succession to the Rev. W. G. Goddard, resigned.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

Members who have not yet paid their subscriptions, which are due on January 1st, will oblige the Committee by doing so without delay, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1918 is published in the Annual Report, issued with this number.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work our former Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 7s. 6d., by post 8s.

A complete set of the *Quarterly Statements*, 1869-1910, containing some of the early letters (now scarce), with an Index, 1869-1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 4, except Saturdays, when it is closed at 1 p.m.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Elihu Grant, Honorary General Secretary to the Fund, Haverford College, Pa.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

The Near East: a Weekly Review of the Politics and Commerce of the Balkan Peninsula, Egypt and the Sudan, Morocco, Asia Minor, Arabia, Mesopotamia, Persia and India.

The Phaestos Disk; its Cypriote Origin, by A. Rowe. (From the "Transactions of the Royal Society of South Australia," vol. XLIII, 1919.)

On the Arabic Glass Weights, by W. Airy, M.Inst.C.E.
Studies, Dec., 1919.

American Journal of Archaeology.

Art and Archaeology.

American Journal of Philology.

The Zionist Review, Jan. : Jews and Arabs, by L. Simon.

Bulletin of the Zionist Society of Engineers and Agriculturists (New York).

Pro-Israel (Salonica).

The Jewish Era (Chicago Hebrew Mission).

Revue Biblique, July–Oct., 1919 : The Jewish Sanctuary of 'Ain-Dûk, by Father Vincent ; Jan., 1920 : El-Aujeh, South Palestinian Epigraphy, by Father Abel ; Antiquities at Nablûs, etc., by Father Vincent ; The Basilica of Gethsemane, by L.

Journal Asiatique, 1919 : p. 336, Review of the proceedings of the Congrès français de la Syrie at Marseilles (Jan., 1919) ; pp. 339–350, important review by Cl. Huart of M. T. Feghali's studies of the modern Arabic of the Lebanon district.

Al-Mashrik, Feb., 1920 : Le droit bédouin dans la Transjordanie, by Abbé Paul Salnian.

Bible Lands, Jan., 1920.

Palestine : The Organ of the British Palestine Committee.

The Hebrew Christian Alliance Quarterly, No. 1, Jan., 1920.

Homiletic Review, Dec., 1919 ; Jan., 1920.

The Irish Theological Quarterly, Jan., 1920.

The Jewish Quarterly Review, Oct., 1919 ; Jan., 1920.

Biblical World, Nov., 1919.

Journal of the American Oriental Society, Dec., 1919.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire to acknowledge with thanks the following contributions to the Library :—

From Mrs. J. D. Crace :—

Narrative of the United States Expedition to the River Jordan and the Dead Sea, by W. F. Lynch, U.S.N.

The Development of Palestine Exploration, by F. J. Bliss.

A Mound of Many Cities, by F. J. Bliss.

An Introduction to the Survey of Western Palestine, by Trelawney Saunders.

Domestic Life in Palestine, by Mary E. Rogers.

Altaic Hieroglyphs and Hittite Inscriptions, by C. R. Conder.

Judas Maccabeus, by C. R. Conder.

Tent Work in Palestine, by C. R. Conder.

Syrian Stone Lore, by C. R. Conder.

Heth and Moab, by C. R. Conder.

The Tell Amarna Tablets, by C. R. Conder.

The Latin Kingdom of Jerusalem, by C. R. Conder.

The Prince's Visit to the Holy Land, by C. R. Conder.

Sinai and Palestine, by Arthur P. Stanley.

The Bible and Modern Discoveries, by A. H. Harper.

The Land and the Book, by W. M. Thomson.

Nile Gleanings, by Villiers Stuart.

Manners and Customs of the Modern Egyptians, by E. W. Lane.

The Works of Flavius Josephus, by William Whiston.

The Recovery of Jerusalem, by Charles Warren and Walter Morrison.

Excavations at Jerusalem, by F. J. Bliss and A. C. Dickie.

The Koran, commonly called the Alcoran of Mohammed, by G. Sale.

Jerusalem, the City of Herod and Saladin, by W. Besant and E. H. Palmer.

English and Arabic Dictionary, by Joseph Catafago.

Names and Places in the Old and New Testaments, by G. Armstrong.

Mount Seir, Sinai and Western Palestine, by E. Hull.

Egypt and Israel, by W. M. Flinders Petrie.

Abila of the Decapolis, by Gottlieb Schumacher.

Golgotha and the Holy Sepulchre, by Maj.-Gen. Sir C. W. Wilson.

Across the Jordan, by G. Schumacher.

Palestine under the Moslems, by Guy le Strange.

Memoir to accompany the Map of the Holy Land, by C. W. Van de Velde.

Picturesque Palestine, Sinai and Egypt, edited by Sir C. W. Wilson.

A Practical Grammar of the Arabic Language, by Faris El-Shidiac.

Walks about the City and Environs of Jerusalem, by W. H. Bartlett.

Those Holy Fields, by the Rev. Samuel Manning.

The Temples of the Jews, by James Fergusson.

Ancient Hebrew Inscriptions, by the Rev. A. H. Sayce.

Pella, by G. Schumacher.

Works of the Palestine Pilgrims' Text Society (14 volumes).

P. E. F. Annuals, I, II and III.

Our Work in Palestine, by the P.E.F.

Twenty-one Years' Work in the Holy Land.

From Robert Mond, Esq. :—

Aramaic Papyri from Assouan, edited by A. H. Sayce and A. E. Cowley.

From Messrs. Constable & Co. :—

How Jerusalem was Won, being the Record of Allenby's Campaign in Palestine, by T. W. Massey.

The Committee will be grateful to any subscribers who may be disposed to present to the Library any of the following books :—

The Memoirs of the Survey of Western Palestine.

The Quarterly Statement, from 1869 up to date.

Duc de Luynes, *Voyage à la Mer Morte* (1864) ; published about 1874.

K. von Raumer, *Der Zug der Israeliten*. (Leipzig, 1837.)

Lagarde, *Onomastica Sacra* (1887).

The Antonine Itinerary—an edition by Parthey and Pindar was published in 1847 at Berlin. An edition in Russian is also extant, but is therefore not available save to the few who know that language.

For list of authorised lectures and their subjects, kindly write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in

the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of
to be applied towards the General Work of the Fund; and I direct that the
said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer
of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United
States of America, and Two by the Law of the United Kingdom.*

THE GREEK EASTER AT JERUSALEM.¹

By ESTELLE BLYTH.

In the Church of the Holy Sepulchre at Jerusalem there is a spot which guides point out as the centre of the world, and which the Russian pilgrims, and probably a good many others too, believe implicitly to be the exact spot. The first time you are told this you are inclined to smile at the simple but audacious statement; each successive visit to the church shows you the curious truth of it. For Jerusalem is not only the capital of Christendom, she is the centre of the religious world. To her go up year by year all the nations of the earth, no matter by what creed or name they call themselves—Christian, Moslem, and Jew, all turn in hither as to a common home; and so it is that within her narrow limits are found all the elements of that unity which must one day transfigure the city that was built to be at unity within herself.

The most beautiful place in the city, and by far the most reverently kept, is the Mosque of Omar, the Dome of the Rock; but for Christians of every description the Church of the Holy Sepulchre remains the centre of interest. Though we may not believe in its authenticity (and there are many of us who cannot bear to associate such an event with all the unseemly strife and bitterness that rage around it), yet is it hallowed by the tradition of centuries, and even more by the devotion, the belief, the love, and the self-sacrifice, of countless thousands of worshippers. Almost every Christian Communion has its chapel, shrine, or holding within the compass of this wonderful church. We of England have laid a worthy offering at its door, where lies buried Sir Philip d'Aubigny, one of those invincible men who procured for us, and signed, the Great Charter of English liberty: "To no man, will we sell, or deny, or delay, right or justice." Of your gratitude pray for the soul of Philip d'Aubigny.

The interest of the Greek Easter centres in three great ceremonies of the Holy Week: the Washing of the Feet on Thursday,

¹ Reprinted from the *Nineteenth Century* (1915), with the kind permission of the Editor.

the Holy Fire on Saturday at noon, and the Easter Mass at midnight. Easter comes at the end of a long and very severe fast of forty days, during which oil, milk, butter, and eggs are forbidden. The pilgrims keep it rigorously, also many of the poor; and no doubt the physical unbraicing that must follow on such abstention from nourishing foods is a big factor in the wild and uncontrollable excitement displayed at these ceremonies. The upper classes, and those whose work taxes the brain and mental powers, observe the first and last weeks of Lent.

The Washing of the Feet takes place on Maundy Thursday at eight a.m., in the courtyard of the Holy Sepulchre. It is supremely interesting as a lingering survival of the miracle play. We were in our places by seven o'clock, in a high window of the Greek Convent, directly overlooking the stand where the feet-washing would take place. The Patriarch was in the church, we were told, at a service which had begun at five; he would fast until it was all ended. A light drizzle was falling, and the air was clear and keen. Already the crowds were rolling together, in a way that was hardly perceptible except by the gathering hum of voices, but owing to the War² there were barely half as many pilgrims this year as there are as a rule. Lemonade vendors, and sellers of cakes and sweets, did good business in a crowd that had been on the go since dawn, and had no immediate prospect of returning home. Every window, balcony, roof, and ledge rapidly filled up; babies (some crying, others dazed beyond the relief of tears) were everywhere; pilgrims, excited and emotional, but always devout, made a solid wall of humanity behind the double line of soldiers; photographers were perched precariously in boxes hanging by cords from balconies, adventuring their lives in the pursuit of duty. On the south side of the courtyard, facing the raised stand, was a small balcony, and near it, overhead, a young olive-tree was suspended by cords from an upper window; this was to represent the Tree of the Agony in Gethsemane. The crowd became so dense as time wore on that it could only move in a mass, swaying like a cornfield in the wind; the lines of soldiers kept a clear space round the stand.

And here I may make a brief digression to deny emphatically a charge that is often brought against the Turkish soldiers—that they strike and otherwise ill-treat the crowds at these services.

² The writer is, of course, referring to the Balkan War.

Having grown up in Jerusalem, and having been present at every kind of service, ceremony, and gathering, I can only say that I have never seen a soldier ill-treating anyone in any way on any of these occasions, even when excited "worshippers" have used fists upon them with more zeal and effect than piety; and I have seen many little acts of consideration, and a uniform good-temper and patience. For instance, at this very service, two little children, who were in danger of being crushed, or at least badly hustled and frightened, were lifted shoulder-high by soldiers out of harm's way; an officer held up a little Christian boy so that he might get a good view of the Patriarch; and another officer, seeing the soldiers push back a vociferating old pilgrim-woman, interfered on her behalf, and himself showed her to the place for which she held a ticket.

Soon after eight, the great bells of the Holy Sepulchre clanging out announced the Patriarch's approach, and while their wild clamour filled the air, the procession emerged from the gloom of the church into the bright sunshine in the courtyard. First the Archimandrites, two and two, splendid in robes of red and gold brocade, carrying tapers, and chanting; then, alone, the double snake-headed staff in his hand, came the Patriarch. He was in striking contrast to the procession of which he was the last: they were all in such vivid colours, chanting so lustily as they went; he was alone, clad all in gleaming white brocade and silver, with flowing hair and beard of white, while the sun's rays turned to points of fire the diamond settings of the icons and cross upon his breast, and the jewels in his crown. Full of dignity, silent amid much sound, yet pathetic, too, in the weariness that could not be hidden, the white figure paced slowly through the crowds and ascended the platform. The twelve Archimandrites took their places on cushioned seats; and now the Patriarch's outer robe of white, his jewels, and crown were removed, and he was seen in a plain, straight garment of shell-pink satin, delicately outlined in gold. A large rough towel was girded round his waist, another slung over his shoulder, and a handsome ewer and basin of embossed silver and gold were brought forward. All this time an old priest in the little balcony opposite was reading out the story of the first Holy Thursday and the last addresses of our Lord to His disciples, in a very lusty sing-song voice, without any apparent pause for breath. The Archimandrites, each of whom,

of course, represented an Apostle, bared one foot, which the Patriarch, kneeling down, washed, dried, and kissed, his hand being kissed as he rose by each in turn. When it came to the turn of St. Peter (whose part is taken by the Russian Archimandrite), the Gospel scene was enacted literally, and this being ended, the Patriarch resumed his robes and crown. He then descended into the crowd, where a small square platform placed under the hanging olive-tree represented Gethsemane. Three of the Archimandrites grouped themselves in attitudes of sleep upon the steps of the big stand. Here again the whole scene of the Gospel story was portrayed; and watching the earnest faces of the Russian pilgrims, as they bowed and crossed themselves and followed every movement with rapt and devotional interest, you could only feel that to their simple and uncultivated intelligences these scenes from Scripture made real the Agony and Passion of the Saviour. There is a stage in every life, whether of nations, Churches, or individuals, when men must be taught by means of pictures; the fault is not in those who find happiness and good in such things, but in the grown minds which refuse to let the flock be taught. The service ended with this, and the procession reformed, returning to the Patriarchate. As he passed along, the Patriarch dipped a bunch of flowers in the water that had been used for the washing of the feet, and sprinkled the crowds. The pilgrims liked it very much, the troops evinced less pleasure—judging from the faces of both. A double line of soldiers formed up immediately behind the Patriarch, the crowds broke order and surged after them, and so, swaying to and fro, some following the gleaming processional cross, others scattering to their homes, the throng melted away out of the courtyard. One great ceremony of the Holy Week was over.

The chief event of the week, however, is the Holy Fire, which takes place on Easter Eve at noon. Places had been reserved for us in the Church of the Holy Sepulchre, and we had to be in them by ten o'clock. We were in a kind of balcony in what is known as the Greek Cathedral, exactly opposite the Sepulchre. Already the cathedral was full of Russian pilgrims, while the rotunda was rapidly filling up with noisy, excited people, pilgrims and others belonging to all the Eastern Churches. On either side of the Sepulchre are two large holes, through which the fire, when kindled, is thrust out; one hole belongs to the Armenians and

one to the Greeks, and any intruder of another creed found near either hole would have short shrift. Every place was crowded—the galleries in the dome, the balconies (of which each foreign Consul has one, like a box at the theatre), ledges, corners, and recesses, all showed spectators clustered thick together; and in the deep archways of the rotunda small wooden platforms had been nailed up, accommodating so many persons at a good price. Many of these, with sleeping rugs and carpets, babies, food, and even umbrellas, were sleeping here for the three nights of Thursday, Friday and Saturday, and numbers of the Russian pilgrims, too, were rolled up doglike on the floor of the church. It was a wonderfully interesting crowd, alive with emotion, excitement, and colour; men dancing on each other's shoulders, clapping, and shouting catches from one to the other, until the whole church rang again:

The Fire has shone, and we have feasted :
 We have visited the Sepulchre of our Lord.
 Our Lord is Jesus Christ.
 Christ came to us,
 And with His Blood He bought us.

We are rejoicing to-day,
 And the Jews are sad !
 O Jews ! O Jews !
 Your feast is the feast of monkeys,
 Our feast is the feast of Christ !
 There is no religion but the religion of Christ ! Hurrah !

And :

O Virgin ! peace be to thee !
 We have visited the Sepulchre and the Church.
 Respond, O ye Brethren !
 Let not our enemies rejoice !

O St. George ! we have prayed at the Sepulchre !
 We are Christians, and the candles are carried in our hands !

While the pilgrims were praying
 The Sepulchre was opened, and the Holy Fire came forth !

There were also cries of "Long life to our lord" (the Patriarch); and so it went on, thrown from voice to voice, until the frenzy of excitement spread like fire among stubble. Here and there

water-sellers threaded their way in and out, and the soldiers good-humouredly pushed the crowd back within some bounds. A wonderful crowd it was, such as you would see nowhere else in the world probably—only it was hard to remember that you were in church! But to turn your head for one moment was to receive a totally different impression. Just behind, in the Greek Cathedral, the Russian pilgrims were still silently gathering. It was all intensely real to them; there was no shouting here, no pushing, no derisive songs and snatches, but such earnest, watchful eyes, such rapt faces, lips moving in silent prayer, frequent bowing and crossing, and here and there, perhaps, a still figure fallen prone upon the floor in worship. Nothing could have been more arresting than the contrast to us in that balcony; in front the seething, noisy crowd deliberately working up its emotions to a fever pitch; and behind, that dim, silent cathedral full of prayerful watchers.

Shortly before twelve the door of the Sepulchre was closed and sealed by a Greek, an Armenian, and a Syrian priest, and one of the Moslem guardians of the church. A Franciscan monk was also there, to show by his presence that the Latins, too, have rights in the Sepulchre of Christ. The sense of expectation grew in everyone.

The sudden outburst of the great bells overhead at twelve was the climax to the seething excitement of the crowd. Even to a Western imagination those deep throbbing notes, so wild and harsh, so persistent and compelling, are stimulating and suggestive in an extraordinary degree; to such a crowd as this, whose emotions were already strung up to the highest pitch, it was the last straw. Back in the dim cathedral the golden doors of the Ikonostasis were thrown open, and a procession forming in its depths came slowly into view. First, banners, long, narrow, three-pointed ones, each portraying in paint or needlework some scene in the life of our Lord. There are some very old and valuable banners belonging to the church, which are generally used, but because of the split between the Greek and Arab members of the Orthodox Church these were not used this year; they belong to the Arabs and are really ancient, and the right of carrying them belongs to certain of the oldest families. This year four of the banners used were carried by Christian soldiers in uniform, which was nice to see. A procession followed, of choir boys,

priests, and bishops, ending with the Patriarch wearing the crown and jewels of his office, and went three times round the Sepulchre ; after which, standing outside the sealed-up door, the Patriarch was divested of his outer robe, his crown, and jewels, in none too gentle a fashion by the deacons. Then the seals on the door were broken, and the Patriarch entered alone. A few minutes' breathless suspense—then lighted bunches of candles were thrust through the holes on either side, and a scene of the wildest confusion followed, while the great bells raced and jangled overhead. A priest from the Greek side of the Sepulchre broke through the crowd, waving two great bunches of candles all aflame ; he went to light the lamp before the altar in the Greek Cathedral. Runners fought their way through, carrying lanterns, one for the Armenian Church, one for Jaffa. A man is sent from Jaffa every year to bring the Holy Fire back ; on his arrival he delivers it up to the priests, who light all the lamps and candles from it. In past years the Holy Fire used to be taken out to Bethlehem by specially selected members of certain families, who conveyed it out with great rejoicings, while the priests, with crosses, banners and candles, came out as far as the Bethlehem Serai to meet it ; but owing to jealousy and quarrels amongst these families, which resulted in the fire being extinguished more than once upon the road, the privilege was taken away from the natives, and now a Greek monk is charged with the duty. He drives out to Bethlehem in a special carriage, escorted by three mounted police, and on his arrival is met by the priests and taken in procession to the church.

The fire was passed from one to the other until in a few minutes the whole church was thick with smoke, out of which the flames shone and leaped like living things. Every person was provided with a bundle of tapers, which were lit, and the pilgrims extinguished theirs with round caps specially provided for the purpose, and which are then put by, to be used in time for their burial. It was rather alarming to see the people bathing their faces and beards in the flame, and passing their clothes through it : "It is Holy Fire," they say, "it can never burn us !" Truth compels me to add that we have never heard of a case of burning, and if a fire were once started in that dense throng it could hardly be stamped out. Those who were up in the dome, or in high places, let down their candles by strings to be lighted, and then

drew them up again; showers of candle-grease fell everywhere, but no one seemed to mind that in the least. But the most wonderful sight of all was the Greek Cathedral, where the Russian pilgrims, their solid immobility absolutely melted by the fierce ardour of their religious zeal, swayed and pushed and panted in the struggle to get their tapers lighted. The whole cathedral was like a scene out of Dante's *Inferno*—rolling clouds of smoke, white straining faces and eager shining eyes of men possessed, lit up by the hungry leaping flames which they seemed as if they would press to their very hearts in the excess of ungovernable emotion. It was through this scene (which I can only describe as appalling in all that it expressed and all that it suggested of human feelings stirred to the very depths) that the Patriarch was presently hurried, holding aloft two flaming candles, and was half carried, half propelled, up the steps into the *Ikonostasis*. We were glad to think that his part in the ceremony was over, and that he could now rest and take a little nourishment before the long but very beautiful midnight Mass, which begins about eleven and ends some time after three.

Straightway upon the Patriarch's departure followed a triple procession of Armenians, Copts, and Syrians, all wearing very rich and beautiful copes and crowns and jewels, and walking in such close rank that they seemed like one long procession. In the midst of this there suddenly flared up one of those nasty little quarrels whose possibility makes the presence of soldiers at every ceremony a necessity, though it is true that these quarrels are becoming rarer and less serious every year with the spread of education. A chair was brought out for the old Syrian Bishop, who was very tired, and the Armenians, following on, found the way blocked, and tried to remove both chair and Bishop, whereupon the irate Syrians seized the Armenian Bishop's staff and tried to break it upon the stone floor. In a moment a furious little quarrel had blown up; the soldiers ran together to the spot, anxious officers parted combatants, whistles were blown, the bugler unslung his bugle ready for orders, and an agitated young recruit just behind us started loading with ball-cartridge, until his musket was taken away from him by a more level-headed companion. An Armenian priest was seen to leap upon the shoulders of a Syrian confrère, bear him to earth with the weight and suddenness of the attack, and bang his head hard upon the stone floor; while another

Syrian gave an Armenian some very shrewd blows over the head and nose with a thick candle. And it all died away in a very few minutes; a few of the most furious combatants on either side were expelled by the soldiers, and the procession calmly went on its third round. A great deal might have happened, of course, but nothing did. Except those immediately concerned, and the soldiers, no one seemed to pay very much attention; the tumult did not disturb the devotions of the Russians behind us in the very least.

(*To be concluded.*)

ARCHAEOLOGICAL NOTES ON JEWISH ANTIQUITIES.

BY THE LATE JOSEPH OFFORD, M.R.A.S.

(*Concluded from Q.S. 1920, p. 42.*)

LXII.—*Peniel and a Hebrew Name at Elephantine.*

The Jewish and Samaritan garrison quartered at Syene, or Elephantine, as has been fully explained in the *Quarterly Statement*, appears to have permitted the worship of a few other deities, who possessed shrines in Palestine before the Captivity, to be mingled with that of Yahu in the small temple they had erected to him. But there is an indication that at least one of their number objected to this, because, among the Hebrew names of the colonists, that of Penuliah, "Turn (ye) to Javeh" has been found.

This title is interesting philologically to Hebrew and Semitic students because of its association with Peniel or Penuel (Samaritan Peni-el) and Phanuel, and the illustrations of the idiom derivable from the usage of *panu* in Mesopotamian cuneiform writings and in the Tel el-Amarna tablets, which contain a vocabulary of Palestine and Syria before the Jewish Conquest.

The Semitic conception underlying all such coincidences as in the name *Pani'illi* of a resident at Nippur,¹ and in such a name as *Ana-pani-illi* upon a seal cylinder,² is that the idiom employs

¹ See Hilprecht, *Business Documents of Murashu Sons of Nippur*.

² See *Proceedings Society of Biblical Archaeology*, 1892.

Pani—"face"—as significant of the idea of "in the presence of," and "position before, or in front of" a person or object.

In a detailed catalogue by Rev. Père Scheil of a collection of Assyrian and Babylonian antiquities, in one of the texts of which he gives a translation, the deed concerns the purchase of a house by a person named Ana-pani-ili. An Assyrian official bore the name of Panu-nabu-temi which is much like the Hebrew concept. Prof. Prince in some studies upon "Assyrian Prepositional Usage" treated of the forces of *Ana* and its connection with *pan* and *pani* and other combinations with *panu*.

The Peniel of Gen. xxxii, 31, is best illustrated by Exod. xxxiii, 14, "My presence shall go with thee," and Gen. xxvii, 7, "In the presence of Jehovah." The Hebrew compounds here correspond closely with the title *Ana-pani-ili*.

The Tel el-Amarna tablets throw a vivid light upon the use of *Ana*, allied with *panu*. Tablet No. 148 of Knudtson's edition, containing a letter from Abdi-Milki, has this passage:

A-na na-ša-ri ali-šu û li-ru-ub û li-mur pa-ni šarri be-li-ia

"For the defence of the city, so that I may go and see the face of my lord the king."

Another of those tablets, speaking of going to a country, reads *a-na pa-ni ma-a-ti* for "to your country," seemingly meaning to the boundary of or face of it, viz., the frontier.

The Phœnician inscriptions, mostly those from Carthage, continually allude to their goddess Tanith as Tanith Pen Baal. There are three variants in the Punic spelling which can easily be seen when turning the Phœnician letters into Hebrew ones, resulting in *פנ בעל*, *פען בעל*, and *פענא בעל*.

What is intended by "Tanith, the face of Baal" is uncertain. It may refer to a statue, or bust, with Tanith's visage on one side and Baal's upon the other; or to a feminine figure with male face. The Egyptian deified queen Hatshepsut is so represented at the temple of Deir el-Bahari, and there are some instances of similar anomalies at times in representation of goddesses of the Babylonian Pantheon, specially in respect of Ishtar.

NOTES ON CAESAREA AND NEIGHBOURHOOD.

By REV. O. H. KNIGHT.

FROM July, 1918, to May, 1919, I was attached to the Railway Construction Companies in Palestine, and was able to pay several visits to Caesarea while encamped in the neighbourhood during the construction of the military standard gauge line from Kantara to Haifa. From Zerkas northwards to the Crocodile River the railway skirts the eastern edge of the sand-dunes, crossing the river and marsh by three small bridges. A hundred yards to the left, some of the arches of Herod's aqueduct across the Miamas Marshes—built by the Great King to supply the Roman capital with water—are visible from the carriage windows. Over the arches in the bed of the aqueduct earthenware pipes, laid side by side for conducting the water, are still intact. About a mile to the right is a Syrian mill, inside which are the remains of a Roman amphitheatre. A temporary station, called Caesarea, was placed about a mile south of the bridges, but this was subsequently moved nearer to Tanturah close to the above-mentioned bridges, and called Zimmarin, partly to serve the flourishing Jewish settlement of that name, on the hill above, and partly because water for the engines was more easily obtainable from the river than at the site of the original station.

Caesarea itself is about three miles from the railway across the sand-dunes. A Turkish military telegraph wire with its ramshackle posts—so different from our neat and workmanlike erections—runs inland from the town, probably to some military headquarters, but whether Caesarea was held in force or not I do not know.

The first time I visited the place, we found just outside the hippodrome a beautiful marble or alabaster statue, complete but for the head, and life-size—apparently of a Roman clad in a toga. But when I went the next time it had disappeared. Whether the owner of the land had hidden it with a view to future profit, or some enterprising British soldier had annexed it as a souvenir, I do not know, but probably not the latter, for transport difficulties

stood in the way, and at that time no other unit but my own was in the immediate neighbourhood. Leading towards the town from the bases of two columns on the western side of the hippodrome—evidently its entrance—we discovered the remains of a magnificent mosaic road in coloured limestone. The edges and several inches of it were visible on account of a ditch which ran along the left-hand side—possibly a shallow Turkish trench—but the rest of it was covered with one or two feet of débris. I cannot discover any reference to this road in the text-books, and it would be well worth while to uncover it. This would be a very simple task. The size of the mosaics was, I should think, about $\frac{3}{4}$ inch square, and I should judge the road to be the main avenue of approach to the hippodrome from the town. Its breadth we could not gauge, but it seemed to be not less than 12 feet.

Not far from this, say a couple of hundred yards to the south-west, was a large block of marble—only partially uncovered—with a Greek inscription on it, which I had not time or ability to decipher or copy.

Along the top of the beach to the south of the town the Turks had dug trenches. These passed through an ancient cemetery, judging by the bones and skulls that had been unearthed. Broken crockery and earthenware were in the usual abundance, and I picked up an almost perfect Roman lamp. In digging the trench the Turks had passed through a mosaic pavement, of fine workmanship and coloured pattern; several pieces were lying along the edge of the trench, and I brought one home to the P.E.F. Everywhere over the area of the ruins were scattered great quantities of plain white mosaic pieces. The trench system had been carried as far as the Naumachia, and ran round inside it, so that the foundations of the top tiers were laid bare.

Although only an amateur, I was much impressed with the potentialities of excavation at Caesarea. At Tanturah—the “Dor” of the Scriptures—the ancient ruined tower which is noted by the guide-books as the chief feature of the ruins there, has quite disappeared, only a low, grass-grown mound remaining to show that something had once been there. I suppose the Turks had a better use for the stones. I was also several times at Ras el-Ain, the great four-square castle twelve miles north of Ludd—the Mirabelle of the Crusaders, and the Antipatris of Acts xxiii. This was just after our great break-through in September, 1918. Great numbers of

Turkish prisoners were coming down, and the castle was being used to house five or six thousand of them at a time. The railway passes in close proximity, and the station of Ras el-Ain is situated just at the foot of the mound on which the castle is built.

It was just here that one of the worst accidents which occurred during the building of the railway took place. From Ras el-Ain southwards is a long incline. A works train, returning up this one evening, with the last shift of R.E. construction troops and Egyptian labourers on their way back to camp at Rantieh, broke a coupling near the top, and ran all the way down to Ras el-Ain, where it left the rails. Fortunately, most of the men jumped early, and no one was killed, but the smash occurred exactly at the place of a level crossing, over which ran our main supply route. A ceaseless stream of lorries, wagons, horses, mules, troops, and guns, was passing up to increase the momentum of our advance, and considerable confusion was caused till the débris was removed. It was on the same spot and the same day too that one of our N.C.O.'s was killed in rather a curious way. A tractor lumbering along, got on to the end of an unused length of rail lying alongside the track, and tipped it high into the air. After it had fallen again with a crash, and the dust had subsided, Sergeant Smith was found lying there unconscious, and though no one actually saw what happened, it is supposed that he was struck by the falling rail.

On the mound itself was an extensive system of Turkish trenches, by which the foundations of a large number of ancient buildings had been laid bare. An examination of these by an expert would probably lead to new light upon the history of Ras el-Ain.

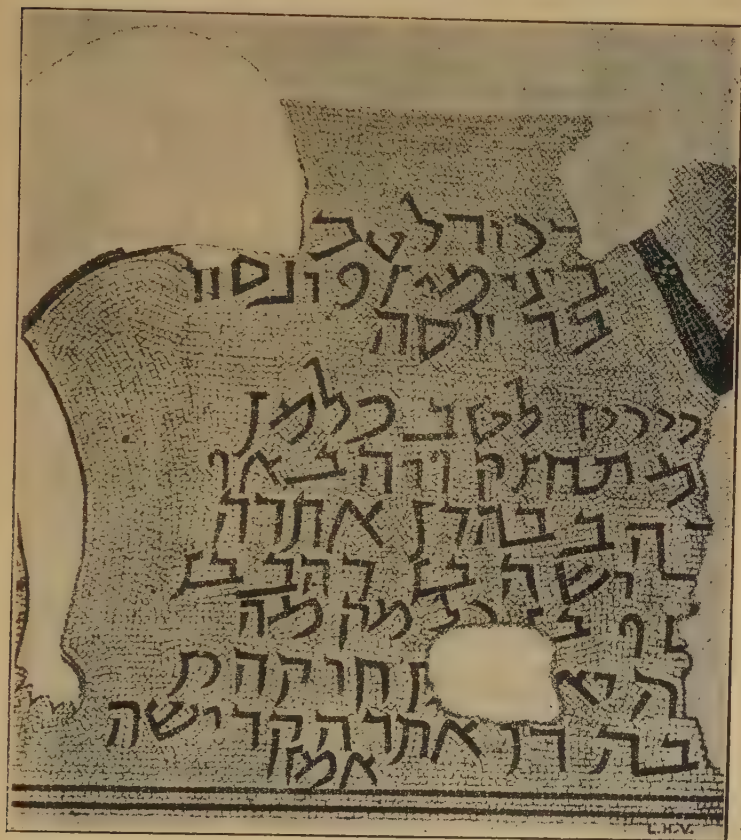
THE "HOLY PLACE" OF 'AIN DŪK.

By STANLEY A. COOK, M.A.

TOWARDS the middle of September of 1918, a Turkish shell fired from a battery at El-Ghôranyeh against the British trenches at 'Ain Dūk, north-west of Jericho, laid bare a part of an inscribed mosaic which, as the inscription itself testified, was part of an old Jewish "Holy Place." An Australian regiment on the spot succeeded in opening out what the shell had unearthed, but under the circumstances could do little to the further excavation or even to the protection of the spot. During May, 1919, the British military authorities took steps to safeguard all archaeological remains of interest, and Captain Engelbach and Lieutenant Mackay rediscovered the mosaic, and, although it had deteriorated somewhat in the interval, were able to protect it more adequately. They enlisted the help of the Dominican School of Biblical Studies, and Fathers Lagrange and Vincent were carried off to the spot on June 2nd by Lieutenant Mackay in order to examine the remains. As a result of this, Father Vincent was able to give an exhaustive account of the mosaic in the *Revue Biblique*, July-Oct., 1919, pp. 532-563. In addition to this, Major A. M. Furber, who had taken a photograph (? in September, 1918), on his return to England, sent it to the Paris Academy, where it was submitted to Prof. Clermont-Ganneau. The latter gave some account of it at a meeting of the Oriental Societies in London, September, 1919, and also contributed a popular account to the *Times* (Oct. 10th). The paragraphs that follow are entirely indebted to the studies of these two renowned archaeologists, and must be regarded merely as a hasty account of this new addition to our knowledge of Jewish Palestine.

The inscribed mosaic of 'Ain Dūk has an immediate resemblance to the inscribed mosaics of the Galilean synagogues at Kefr Kenna (Cana) and Sefuriyeh (Sepphoris). The locality itself is the site of an ancient town, and the name Dūk is usually identified with the Dok of 1 Macc. xvi, 15, the fortress near Jericho where Simon the Maccabee was murdered by his son-in-law Ptolemy. Josephus (*Ant.*, XIII, viii, 1, *B.J.*, I, ii, 3) calls the place Dagon (Δαγών), a name

which, though associated with the Philistines, also occurs in the place-names Beth-dagon (? Beit-Dejan, six miles south-east from Joppa, or Dājūn, one and a half miles further south), and Beit Dejan, nearly seven miles east of Nablus—both places, as Sir George Adam



THE JEWISH INSCRIPTION FROM 'AIN DŪK.

(From Father Vincent's reproduction in the *Revue Biblique*, 1919.)

Smith points out, lay "on an important trade route from Philistia to the Jordan Valley" (*Ency. Bib.*, col. 551).

The evidence of Josephus is not to be pressed too far, but the question has arisen whether the "holy place" was that of an orthodox Jewish synagogue, or whether it was not that of some

sect. It is noteworthy that the inscription refers to the "holy place," for, this, as Philo tells us, was the term used by the Essenes (*ἱεροὶ τόποι*), and "it is known that the Essenes lived in precisely those parts around the mouth of the Jordan and the Dead Sea" (Clermont-Ganneau). Further, there are indications of animal and human representations, and the *motifs*, accordingly, recall Galilean rather than strictly Jewish usage.¹ It is conceivable, therefore, that Dûk, once named after one of the "strange" gods—though Dagon is not specifically Philistine—lay rather outside the border of orthodox Jewish usage.

The text may be read as follows (letters surmounted with dots are doubtful, those in brackets are restored):—

[fracture] לטב כיר [ד]	1
בינימין פרנסה	2
בר יוסה	3
דכירין לטב כלמן	4
דמתחוק ויהב או	5
[] להב בהדן אתרה	6
[ק]דישה בן דהב בן	7
[כ]סף בן כל מקמה	8
[ת]היא [fracture] ון חוקהון	9
בהדן אתרה קדישה	10
אמן	11

This may be translated: "Honoured be the memory of Benjamin the Manager, son of Josah. Honoured be the memory of everyone who exerts himself and gave or shall give (?) in this holy place, gold or silver or any valuable in this Holy Place. Amen."

This appeal for funds is in Jewish-Aramaic, and language, script and style recall the inscription from Kefr Kenna published in the *Quarterly Statement*, 1901, p. 374 *sqq.*, 1902, pp. 132 *sqq.* The name Benjamin is curiously written fully, whereas in line 6 the demonstrative is defective (in the Talmud written *הדין*). The point is of some importance for lines 7, 8, where Father Vincent interprets *בן* as a possible defective writing for *בני*, and translates: "fils d'or

¹ Among the designs can be recognised a hare, a pheasant, a jackal, and a lion.

= gens fortunes, riches." On the other hand, the Rabbinic use of בין . . . בין, "both . . . as well as," may be noticed, and Prof. Clermont-Ganneau translates: "whether gold or silver, or any other valuable" (מִקְמָא). At the beginning of line 6 there is some difficulty. Father Vincent conjectures some form of רַהֲבִי in the sense of collaborating; but Prof. Clermont-Ganneau's translation has much in its favour. The imperfect יִרְהַב (written like the perfect) is met with in Nabataean (*C.I.S.*, II, 199, line 6; G. A. Cooke, *North Semitic Inscriptions*, No. 81, p. 224); and the combination יִרְהַב . . . יִרְהַב would find an excellent analogy also in Nabataean (*e.g.*, *C.I.S.*, II, 197, line 6, Cooke, No. 79), כִּלְמָן דִּי יִזְבֵּן . . . או יִזְבֵּן, "every one who shall *sell* . . . or *buy*."¹ The meaning of line 9 *sqq.*, eludes satisfactory explanation. Clermont-Ganneau translates: "be not backward in giving to this Holy Place"; Vincent: "que leur soit (accordée), s'il plaît à Dieu, leur part dans ce lieu saint." There may be some reference to a "right" (*cf.* Targ. and Talm. חֻקָּה) granted to contributors. At all events, it is to be noticed that the inscribed mosaic at Kefr Kenna ends with a wish: "May it be a blessing to them. Amen" (תְּהִי לַהֲוֵן בְּרַכְתָּהּ אֲמֵן).

The term, the "Holy Place," corresponds, as pointed out by Father Vincent (p. 560), to the Hebrew "place" (מָקוֹם, mākōm), in the sense of "place of cult." Fathers Vincent and Lagrange suggest that this use of the Aramaic *athrā* applies to certain rather obscure references in the Elephantine papyri (p. 560 *seq.*). It is *à propos* to observe that the Hebrew mākōm is used in the inscription on the synagogue at Kefr Bir'im in Galilee: "May there be peace in this place, and in all the places of Israel! Yosah the Levite, son of Levi, made this lintel, may a blessing come upon his works."² To the present day the locality of 'Ain Dūk preserves the recollection of sacred associations, and some years ago Prof. Clermont-Ganneau investigated the current religious and other legends in his admirable *Archaeological Researches* (III, pp. 20 *sqq.*, 40 *sqq.*) The region is called *ard makām el-Imām 'Alī*, "the land of the sanctuary of the Imām 'Alī." To-day, the *Makām* is, in fact, the holy place, *par*

¹ The two forms (corresponding to the Pael and Peal [Syriac] or the Piel and Qal [Hebrew]) are pronounced differently.

² It is worth noticing, also, that בְּמַעֲשֵׂיוֹ, the last word in the Kefr Bir'im inscription, is merely an error for בְּמַעֲשָׁיו ("on his works"). The possible presence of actual mistakes in the 'Ain Dūk inscription cannot, therefore, be dismissed.

excellence, of the Imām, and the traditions appear to be the lineal descendants of those in ancient times, when Joshua, standing upon the holy place (*mākōm*) and close by Jericho, saw the angel of the Lord (Josh. v, 13-15).

Strange to say, later traditions associated with the locality the mountains of Ebal and Gerizim. The data are discussed learnedly and at length by Father Vincent; for a concise statement reference may be made to Sir George Adam Smith's article on "Gilgal" in the *Ency. Bib.*, vol. II, col. 1731 *seq.* It appears, on the one hand, that there is reason to believe that there has been a confusion of a Gilgal near Shechem (*Juleijil*, two and a half miles south-east of Shechem) with that by Jericho. Indeed, other Gilgals are also known. But, in addition to this, the actual conquest of Central Palestine is not definitely indicated; Joshua (Josh. viii, 30 *sqq.*) builds his altar on Mount Ebal in accordance with the command of Moses (Deut. xxvii, 4, cf. xi, 30), but this is territory which has not yet been conquered. The Septuagint (B), feeling the difficulty, introduced the passage in the next chapter (after Josh. ix, 2); and Josephus and the Samaritan Book of Joshua placed it after the completion of the account of the conquests. Either it is out of place and must come in at a later part of the book, or it belongs to a tradition of an entry of the tribes into Central Palestine, and in the latter case it is parallel to that of the entry of Jacob to Shechem (Gen. xxxiii, 18; cf. Abraham, Gen. xii, 6), and has been ignored in favour of the crossing further south.

As regards the date, there is wide divergence between the two authorities. Clermont-Ganneau is "inclined on various grounds to place the date of the inscription" as late as historical conditions will permit. "The very fact," he says, "that we are dealing with a mosaic pavement is not the least of these considerations, for the ancient synagogues of Galilee, which go back to the second century A.D., had not as yet mosaic pavements, all their pavements were made of big stone flags." He argues, further, that there is evidence for Jewish settlements to the fourth and fifth centuries A.D., right into the Byzantine period; and Eusebius and Jerome tell of fanatical Jews settled in the locality who used to attack the monks on the mountain.

On the other hand, Vincent urges that the inscription is not later than the age of Herod the Great. His arguments are partly epigraphical, partly archaeological. As regards the palaeography

we have not sufficient dated material for a criterion; it does not give one the impression of being so late as Clermont-Ganneau would wish to make it. Yet the "jots" and "tittles" may be an argument against too early a date. On the other hand, if, as can be suspected, the locality always had a certain independence of its own (cf. Vincent, p. 554), the history of its script may be somewhat independent of that of other parts of Palestine. Vincent himself draws attention to the interest of the Idumeans in the Jordan Valley, and emphasizes the important fact that while the inscription indicates the religious character of the "holy place," the art—the representation of animals, and even of the human figure—offers a contrast which throws light upon the date. At what age, he asks, can we find this blend of Jewish settlers and free artistic energy? Only in the last quarter of the century before the Christian era does "the political and moral situation of the Jewish communities of the Jordan Valley harmonise with the artistic conditions that would best account for the monument" (p. 558). Thus, he ascribes the pavement to the Herodian period (p. 559 *seq.*), a date with which the palaeography, as he contends, does not disagree.

Father Vincent's elaborate article raises many points which cannot be dealt with here; and I restrict myself to these rough notes in order that the inscription may be laid before the readers of the *Quarterly Statement* with a few preliminary details on some of the features of importance.

REVIEWS AND NOTICES OF PUBLICATIONS.

A Brief Description of the Holy Sepulchre, Jerusalem, and other Christian Churches in the Holy City, with some account of the Mediaeval copies of the Holy Sepulchre surviving in Europe, by George Jeffrey, F.S.A. Demy 8vo, with 59 illustrations and plans. Cambridge University Press.

The book is made up of four parts: (1) History; (2) Description of the Monuments; (3) Lesser Shrines of the Holy City; (4) The Holy Sepulchre of Jerusalem reproduced as a Pilgrim Shrine in Europe. The first two parts, which deal with the Holy Sepulchre, cover about one half of the whole volume of 228 pages.

The author writes: "To add yet another to the innumerable volumes which have appeared on the Holy Sepulchre seems a somewhat thankless venture." But there is still a place for his effort which aims at putting before the student a concise record. Written with a fairness of view and unburdened by tedious and unnecessary details, the book presents a wide survey, and reduces the main points of argument to a state easy to comprehend. Uncoloured by preconception, the author's sanity of outlook does not invite the criticism to which other writers on the same subject are often subjected.

"The problem presents itself in so many different aspects, that perhaps we may consider it one of the most perplexing puzzles in archaeology," is what he writes of the fourth century remains of the Holy Sepulchre group of buildings. Some writers are less cautious, but the sparsity of these remains and the breaks in the links of evidence are too marked a feature of the problem to make assertion safe. He quite rightly sets aside the theory that the scraps of colonnade in the Russian Church are part of the original martyrion, and suggests that they belong to the seventh century restoration by Modestus. Even this late identification is, however, far from certain, as it is difficult to see how the colonnade could have been incorporated in the scheme of restoration. It seems more likely to have belonged to an entirely separate scheme of a date even later than the seventh century.

The author's description of the twelfth century buildings is interesting reading, and his conclusions as to the influence of Southern France is borne out by the architectural features of the entrance façade.

The book includes a useful chronological table, with a Bibliography in which one is surprised at the omission of Père Vincent's monumental and up to date work on the Holy Sepulchre buildings, published in 1914.

A. C. D.

How Jerusalem was Won. By W. T. Massey (Constable: London, 21s. net).

While no one had such splendid opportunities of watching General Allenby's wonderful campaign as the author of this book, few men would have used them to so great advantage. This wonderful record will, we feel sure, remain the standard work on the subject. Mr. Massey has not only followed the military

manoeuvres in detail and has devoted enthusiastic labour to the apportioning to every unit its worthy share in the final victory, but he has clearly studied the geography of the land with thoroughness and exactitude. With such a record the whole campaign can be followed step by step on any of our maps. The more intimately Palestine is known, the more the correctness of his geographical facts will be appreciated.

The author in the first chapter lays needed stress upon the importance of the Palestine Campaign. "Indeed," he says, "I regard it as incontrovertible that the Palestine strategy of General Allenby, even apart from his stupendous rush through Syria in the autumn of the last year of war, did as much to end the war in 1918 as the great battles on the Western Front." "In the strategy of the World War we made no doubt many mistakes, but in Palestine the strategy was of the best and in the working out of a far-seeing scheme, victories so influenced events that on this front began the final phase of the war—once Turkey was beaten, Bulgaria and Austria-Hungary submitted and Germany acknowledged the inevitable."

In this volume the events described commence with the final and very tremendous preparations for piercing the Beersheba-Gaza lines, and are followed up to the taking of Jerusalem, the "making Jerusalem secure," the capture of Jericho, and the crossing of the River Auja, north of Jaffa. A subsequent volume is promised which will deal with the final overwhelming of the Turkish army and the capture of all Palestine and Syria.

Water was one of the greatest problems throughout the campaign. How the British trenches in the Wady Ghuzzeh were supplied, to no inconsiderable extent, with Nile water from the "Sweetwater Canal," nearly 200 miles away, is now well known. "The engineers' greatest task in moving with the army during the advance was always the provision of water supply, and in developing it they conferred on the natives a boon which should make them be remembered with gratitude for many generations." The Turks, even after the great break through at Gaza, counted upon the impossibility of our cavalry being able to move across the Plain in November when the wadis are absolutely dry and the water-level in the wells is at its lowest. How their calculations were upset is here told. Nothing, however, but the most perfect organisation rendered the quick pursuit possible.

To the subscribers of the P.E.F. the pages (121-125), describing the capture of Abu Shusheh and Tell el-Jezereh, will be read with great interest. It was here that the Hon. Neil Primrose was killed—"an intrepid leader who, leaving the comfort and safety of a ministerial appointment, answered the call of duty to be with his squadron of the Bucks Hussars."

From here the force swept up the historic Vale of Ajalon and through the Beth Horon pass towards the plateau to the north of Jerusalem—one of the famous battlegrounds of History. Failing in the first rush here, the advance pursued the general line of the modern carriage road by Kuriet el-Enab, Kustul and Kulonieh, the dominating height of Nebi Samwel becoming the centre of the severest fighting. Happily, at the last, Jerusalem was captured without any street fighting or any structural damage. How the Turks, regretting apparently their headlong retreat, attempted to recapture the city on December 27th is here graphically described. Their attempt resulted in our counter attacks pushing them north to beyond Bethel. The fighting in the Auja, about which little has been written, and the sweep through the "Wilderness of Judea," are both described in great fulness.

The appendix of official documents is of considerable interest. The illustrations are exceptionally interesting and fine. The hills to valleys of Palestine do not always lend themselves well to photography, but these views give a most accurate idea of the character of the scenery. All those who are interested in the Holy Land should study this volume, which we welcome as a valuable addition to our library.

E. W. G. M.

Hygiene and Disease in Palestine. By E. W. G. Masterman, M.D., F.R.C.S., D.P.H.

No one is better fitted than Dr. Masterman to write about disease in Palestine: a surgeon of wide experience both in England and the Near East, he has the additional advantage of a life-long study of archaeology, more especially in Palestine and the surrounding countries. Most of his holidays have been spent in extensive travel in Syria, during which his knowledge of Arabic has enabled him to gain information about native life and customs which could not be obtained by one less intimate with the language and habit of thought of the Semitic races.

The book before us reflects the ability of its author, and in style and manner affords no ground for criticism. Other works and papers both in English and German have dealt with Biblical Disease, but in no case has the writer possessed the peculiar knowledge which Dr. Masterman commands. To quote a passage from the Preface by the late Prof. Macalister: "It is a well timed and most interesting contribution to our knowledge, which will doubtless be read and valued by all who desire the latest and most trustworthy account of the identification of Palestinian Diseases."

Chapter 1 is headed: "Race, Habit, and Food as bearing upon Disease." Palestine, the Belgium of ancient warfare, has been traversed, fought over and conquered, colonised and re-colonised so frequently that the racial origin of the present population is an almost insoluble problem. For the purpose of the study of disease it is sufficient to divide them into three groups which are differentiated by their habits of life. We have the tent-dwelling bedawin, the agricultural peasants or fellahin, and the town folks. The bedawin are popularly credited with soundness of constitution, but this is not the case with the nomads who live in Palestine and the surrounding region. They are badly clad to stand the extremes of temperature common in the land, and they live in a filthy condition, surrounded by dirt, infested by parasites. They are liable to tuberculosis and suffer from malaria. Epidemics of typhoid, smallpox, typhus, measles, and whooping-cough cause a high mortality, especially among the young. In common with all aboriginal races they have little resistance to disease, although good subjects for surgery. The fellahin live in filthy houses swarming with vermin. There is no attempt at sanitation, and both food and water are at times contaminated with sewage. The fellah is badly clothed, poor, and ill-fed. Disease, under such conditions, is rife, and the mortality very high, especially among the children. Practically every child is affected with malaria. The town dwellers as a whole live in healthier surroundings; they are better fed and housed and their standard of civilisation is higher. The sanitary arrangements in the towns are deplorably bad, and the smells are at times almost unbearable. Drinking water is contaminated with sewage, and we have all the necessary antecedents for the spread of typhoid and cholera.

Chapter 2 speaks of the Climate and the Water Supply.

The climate of Palestine is subtropical. The country lies further

south than every part of Europe, and of the United States with the exception of part of Florida, Texas and Louisiana. The latitude of Jaffa is that of Amritsar in India, and of Shanghai. The climate of the Jordan Valley is tropical. The rainfall is good, but is confined to the winter months. With rare exceptions there is no rain in summer. The mean annual fall is 26·5 inches, about the same as that of the eastern counties of England. During the later summer months the dew is heavy and to some extent takes the place of rain. In the highlands, springs though frequent are not copious, and from the earliest times it has been the custom to store the winter rain in cisterns under the house. Generally the stone for the building is excavated from the rock beneath, and the cavity left under the house forms the cistern. There are springs in Jerusalem itself but they are scanty and all are contaminated with sewage. The Romans brought water to Jerusalem by two aqueducts from a spring seven miles south of the city. Solomon's Pools, three large reservoirs, are still in existence, but the works long ago fell out of repair. During the past year the British Army of Occupation has modernised this ancient system and has brought an adequate supply of pure water to Jerusalem. With regard to the temperature, there is a great difference in various parts of the land. The mean shade temperature in the winter at Jerusalem is 48·7° F., the corresponding summer temperature is 84·3° F. The summer temperature in the reviewer's house at Jerusalem was 80° F., and this figure was maintained day and night practically unchanged through the summer. The heat of the plains is greater, that of the Jordan Valley much greater. At Jericho the mean summer shade temperature is 112·5° F.

Chapter 3. The Common Diseases of Palestine.

The most important disease is malaria. This exists in all its varieties including the most malignant. Blackwater fever is not unknown. Twenty-six per cent. of all patients examined are found to have the parasite of malaria in their blood, and in some districts almost all the children have the enlarged spleen characteristic of the disease. It is now well known that malaria is propagated by the *Anopheles* mosquito and this can multiply only in water. In the towns the cisterns are the common breeding sites, and it is obvious that it would not be difficult to stamp out the disease in these areas. The improved water supply and sanitation which have followed the conquest of Palestine by the British Army

constitute the first stages of the war against malaria in Jerusalem. There is no doubt that this disease, which renders Jerusalem a dangerous town to visit in summer, can and will be banished from the neighbourhood, and with but a small expenditure. Enteric fever is always present. Typhus and smallpox are seen in epidemic form. The mortality from the latter is enormous, because few are vaccinated. The effect of vaccination is so very obvious that the reviewer has known an Arab bring his children several days' journey in order that they may be protected from the disease. This is a lesson to the so-called educated English who, with the exception of those who have been in the army, are now inadequately vaccinated. The mortality from scarlet fever, which has been introduced only recently, is enormous. Tuberculosis is rife everywhere and, after malaria, is the most fatal disease in Palestine. Leprosy is uncommon but is found in all classes. It is cared for in the Moravian Leper Hospital in Jerusalem. It is unnecessary to say that the leprosy known to modern medicine has no resemblance whatever to the Bible disease. Either this has died out entirely or the description refers to several skin diseases which were grouped as one. Eye disease is very prevalent, in fact, in some villages there is hardly an individual with two perfectly sound eyes. Trachoma and acute ophthalmia account for most of the blindness which is so appallingly common in the Holy Land. At Jerusalem the Knights of St. John maintain an Eye Hospital where a very large number of cases are treated by skilled British ophthalmic surgeons.

Chapter 4 deals with the native ideas about the Causes and the Cure of Disease. These are crude in the extreme, and are derived from tradition and folk-lore. The "Evil Eye" is the cause of most illnesses, and charms are worn to neutralise its malign influence. Blue eyes are the most feared. The remedies used are of the nature of charms, with some admixture of the medical ideas of the Middle Ages. Bleeding, leaching, cauterizing, and other relics of mediaeval times are carried out in the most drastic fashion.

Chapter 5 discusses the results of excavation and archaeological research with reference to the diseases of the past. As far as can be ascertained these were much the same as now. We find evidence of the same ignorance of the elements of hygiene, the same filth, no sewers, and probably water tainted by sewage. Examination of Egyptian mummies shows that tuberculosis was not unknown for they have been found to contain tubercle bacilli.

The second part of Dr. Masterman's book is devoted to a study of the Diseases and the Hygiene of the Bible.

Reference to disease in the Old Testament is general rather than personal, and the descriptions are so vague that one can only speculate as to the nature of the various plagues and visitations. There is no evidence that disease in general was materially different then from what we experience now. Probably the pestilences were bubonic plague, cholera, smallpox, and others equally well known. In the New Testament we get a more accurate account, and we can with certainty identify many of the evils mentioned. Dr. Masterman lays stress upon the fact that practically all the cases healed by Our Lord were such that to-day would be pronounced incurable or curable only after operations and prolonged treatment. None of them appear to be of the nature of those functional disorders which could be exorcised or treated by suggestion. It is impossible to explain away the miracle. We must either accept it as such, or discredit the account. Two Appendices close the book. One gives an account of the new Water Supply to Jerusalem, the other is a list of the Medical Institutions in Bible lands.

We congratulate the author upon his interesting work.

T. HARRISON BUTLER.

TRANSLITERATION OF HEBREW AND ARABIC CONSONANTS.

HEBREW.

HEBREW.	ENGLISH.		HEBREW.	ENGLISH.	
א	'		כּ	<u>kh</u>	
ב	b		ל	l	
בּ	<u>bh</u>		מ	m	
ג	<u>g</u>		נ	n	
גּ	<u>gh</u>		ס	s	
ד	d		ע	'	
דּ	<u>dh</u>		פ	p	
ה	<u>h</u>		פּ	f	
ו	v, w		צ	<u>z</u>	
ז	z		כּ	<u>k</u>	
זּ	<u>h</u>		ר	r	
ח	<u>t</u>		ש	<u>sh</u>	
ט	y		שׁ	s	
ק	k		ת	t	
			תּ	<u>th</u>	

ARABIC.

ARABIC.	ENGLISH.		ARABIC.	ENGLISH.	
ا	'		د	d	
ب	b		ت	t	
ت	t		ظ	<u>tz</u>	
ث	<u>th</u>		ع	'	
ج	g	or j in Syrian Arabic.	غ	<u>gh</u>	
ح	<u>h</u>		ف	f	
خ	<u>kh</u>		ك	k	
د	d		ك	k	
ذ	<u>dh</u>		ل	l	
ر	r		م	m	
ز	z		ن	n	
س	s		ه	h	
ش	<u>sh</u>		و	w	
ص	<u>z</u>		ي	y	

Long vowels marked thus :—â, ē, î, ô, û

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE Fifty-fifth Annual General Meeting of the Palestine Exploration Fund was held in the Library of the Society, 2, Hinde Street, Manchester Square, London, W., on the afternoon of Wednesday, June 9th, Dr. D. G. Hogarth in the Chair. The Meeting was held for business purposes only, but was of special interest owing to the presence of the Right Hon. Sir Herbert Samuel, the High Commissioner for Palestine. Sir Herbert, who was elected a Member of the General Committee, made an important speech on the effect of the establishment of a British Administration in Palestine upon the future of archaeological investigation. In addition to this, the Chairman was able to announce that a report had been received from Prof. Garstang, now in Jerusalem, upon a preliminary visit to the site of Ashkelon, where the Fund hope to begin work at the beginning of the coming autumn. A full account of the Meeting will be found below (pp. 115-126).

Ashkelon, the maritime site which the Fund propose to excavate, is famous as one of the five cities of the Philistines. Mentioned as early as the age of the Amarna Letters (fifteenth century B.C.), when, together with Gezer, it appears to have been allied against Jerusalem, its history must go back to long before that date, and was evidently bound up with that of the Levant during the days of the great Cretan supremacy. In point of fact there are indications of connection between Crete and Ashkelon in both legend and archaeology, and Late Minoan sherds were actually observed by Prof. Garstang on the spot. It is confidently hoped that excavation

will help to clear up some of the historical problems of the Philistines and the West Palestinian coast-lands. Egyptian sculptures represent the inhabitants of Ashkelon with "Hittite" features; and the relation between Philistines, Cretans, and Hittites and other inhabitants of Asia Minor is a problem upon which Ashkelon will throw light. Although the site is Philistine rather than Israelite, its association with Israelite and later Jewish history gives it special interest, inasmuch as it will enable us to compare the results of excavation there with those in truly Israelite soil. It will thus be possible to consider the depth and extent of external influence (Aegean, etc.) upon coast-towns and inland, and thereby to determine how much, say at Gezer, Megiddo and Jericho, is clearly of foreign influence and how much may therefore be regarded as essentially Israelite. The town, famous as the birthplace of Herod, the home of the worship of Derceto and a centre of Hellenic scholarship, forms one of the connecting links between the genuine Israelite Semitic or Oriental culture and the culture of the Aegeans and other peoples more European than Oriental, and for this reason the Fund after its long experience of excavation in Jerusalem, Lachish, the lowlands and Gezer, looks forward to reaping a rich harvest from a site which, to judge from its history and from such observations as have already been made, deserves the most generous support of Subscribers and their friends. The account of the General Meeting (below, pp. 115-126) contains further information on the site and the Fund's proposals, and readers may be referred to the preliminary accounts of the locality given by Dr. Duncan Mackenzie in the *Quarterly Statement*, Jan., 1913, and April, 1918 (p. 85), with comments by Dr. Thiersch in the *Zeitschrift d. Deutsch. Paläst. Vereins*, XXXVII, 67-73 (1914).

Since the last issue the San Remo conference has determined that the Balfour Declaration shall be embodied in the Turkish Treaty, and that Great Britain shall have the mandate for Palestine. The significance of this for the future is incalculable. It marks the beginning of an entirely new era in the history of the "least of all lands." What it means for Jewish, or rather Zionist, idealism can be easily grasped by reference to the Old Testament as it appears in the Jewish and Christian canons. In the Christian canon, Malachi, the last book of the Old Testament, forms the intelligible prelude to the New Testament, no more appropriate conclusion to

the Old could be found than in the promise of "my messenger." But in the actual historical records, the Books of Chronicles, Ezra and Nehemiah, formed at one time a single series, and the history is brought down to the point where the final severance of Jews and Samaritans is unambiguously indicated (Neh. xiii). This culminating point in the history is later given a secondary place when the Jewish canon forcibly divided the series and rather artificially put the books of Ezra and Nehemiah before Chronicles. The division is made at an inspiring passage. The Jews who had gone into exile were now the recipients of divine favour. Cyrus gave permission for the Jews to return to build the temple in Jerusalem: "whosoever there is among you of all his people, the Lord his God be with him, and let him go up." This was the new culminating point of Jewish history according to the Jewish canon, and throughout all these centuries the return has been the goal. It is this return which is now the fulfilment of Jewish or Zionist aspirations; and one will watch with keen interest and sympathy the effect of events upon the further course of Jewish religious idealism.

Meanwhile, amid the manifold difficulties and problems which will confront those who will share in inaugurating the new Palestine, it will be impossible not to recall the events which ensued after that great return from exile some twenty-five centuries ago. Many hints of these events are to be found in the books of Ezra and Nehemiah, the latter part of Isaiah, and Malachi, and they are of more than ordinary interest for an all-round view of the problems arising out of relations between Jews who returned to the land of their fathers and natives who had never left it. But apart from the deeper psychological problems of this character, there are numerous intricate questions concerning political administration, economic development, sociological development, and so forth, to which the work that has for so many years been pursued by the Palestine Exploration Fund, contributes a large mass of important data. A society that was founded as this was, "for the accurate and systematic investigation of the archaeology, the topography, the geology and physical geography, the manners and customs of the Holy Land, for Biblical illustration," such a Society has not only played an important part in the past in the laborious and scholarly collection of facts, it has a no less important part to play in the

future. Now that the Great War lies behind us, and Palestine enters upon an entirely new era in its unique and profoundly arresting career, the Fund itself may be said to be on the threshold of a new stage. As it has contributed to knowledge hitherto, so it has fresh contributions to make in the future. What is already contemplated at Ashkelon is only one part of the work that lies before it, and such has been the record and success of the Fund in the past that it can appeal with confidence for financial help to carry on the expensive tasks which the work of excavation will entail. During the last few years the Fund has suffered heavy losses of men who have helped to make the Society what it is. Reference to the account of the Annual Meeting will show that important changes have been made in the acquisition of new and interested members of the General and Executive Committees. The names are a guarantee that the Fund will continue to maintain its high traditions, and that the parent of Palestine excavating societies with its Fifty-fifth Annual General Meeting is entering upon a new lease of active and energetic life. The Palestine Exploration Fund can thus continue to contribute to the future of scientific research, to the study of the Bible, and to the work that lies before this country. It has been said that the Bible has made this country great; it can now be said that in accepting the mandate for Palestine, this country may be found to be entering upon a new stage in its work on behalf of all that helps to the better understanding of the Bible, and of those few centuries which were so supremely vital for all subsequent history.

Sir E. A. Wallis Budge, F.S.A., Litt.D., Keeper of the Egyptian and Assyrian Antiquities, British Museum, has sent to the Library of the Fund a copy of his new and magnificent *Egyptian Hieroglyphic Dictionary*. As this great work of 1500 pages octavo costs fifteen guineas, and is therefore out of the reach of many students, he has been able to make this welcome gift through the generosity of another, who is anxious that the dictionary shall be accessible. We take an early opportunity of acknowledging the receipt of the Dictionary, which reached us too late for any notice of it to appear in the current issue of the *Quarterly Statement*.

Art and Archaeology, the journal of the Archaeological Institute of America (April issue), reports that if some of the plans of the

present provisional Government of Palestine for the preservation of Jerusalem be carried into execution, the city will be the cynosure of archaeologists. "The Jerusalem Government proposes a control over the development of Jerusalem which shall as far as possible leave the antique untouched and provide for the building up of a metropolitan area about the city." Three zones are proposed: (1) The city within the walls, in which there would be a rigorous control of all new building, along with probably a good deal of condemnation of unworthy buildings; (2) A parked area outside, extending as far as Bethany and so cleaned up that the city with its old natural environment might present somewhat of its ancient aspect; (3) The third zone would be devoted to the metropolitan area of the new Jerusalem, and would be the field of all that is best in the art of city-planning. "The parked areas could, of course, be made the object of excavations, and fortunately a large portion of the ancient city could thus be excavated. Under proper governmental control and with the assistance of the learning and wealth of those interested in archaeology, a brilliant future may be expected for the archaeological study of the city which vies with Athens and Rome in the interest of the world."

Writing in *Bible Lands*, April, 1920, the Right Rev. MacInnes, in his monthly "Bishop's Letter," gives some account of the great snowstorm referred to in the last *Quarterly Statement*, p. 49 seq. He says:—"Between January 26th and February 9th there was a great deal of rain in Jerusalem, making the total rainfall far above the average for the season, and then on February 9th at 5 p.m. a heavy snowstorm began, which continued without a break for forty hours. After that it snowed, with short intervals, for some fifteen or sixteen hours more and Jerusalem was buried under such a depth of snow as no living resident can remember. I have certainly never seen such a fall of snow in England. The average depth of the snow was about 36 inches, but in many places it was much deeper. All communications, roads and railways, were cut, nearly all the telegraph and telephone wires came down, and for a week Jerusalem was absolutely cut off from the outer world. Fortunately most of the people had enough food in their houses to keep them alive, for it is a general custom in Jerusalem to buy considerable quantities of grain, oil, olives, etc., at the season when they are cheapest and to keep them in store through the winter. To many, the lack of

fuel was a difficulty, as they ran out of wood with which to cook their food. However, in spite of alarmist rumours, it appears that there was very little if any loss of life, apart from one or two who were killed by collapsing roofs falling on them. There was distinctly less influenza during that week and the births exceeded the deaths.

“Speaking generally, it was very noticeable how little the people did to help themselves. There were practically none who volunteered for relief work or did any emergency work on their own. Splendid work was done by the Yorkshire Regiment in clearing tracks along the roads, the Government established soup kitchens, and most of the College boys and our St. George’s Scouts volunteered to help. The Yorkshires were greatly amused, when their road clearing took them to the Jewish colony, to have some of the men emerge from their houses and ask them to shovel the snow off the roofs! They were hard at work for several days, headed by six or seven of our English staff, shovelling snow, acting as search parties, digging out houses where the doors were buried, and assisting at the soup kitchen. They received a warm letter of appreciation afterwards from the Government. The most serious damage that has occurred is that done to the trees. The olive trees in particular, being very brittle, have been largely denuded of branches and the loss will be serious. Our garden, so beautifully laid out by the late Mrs. Blyth, has suffered terribly, and it will take years to get it right.”

The Jerusalem correspondent of the *Near East* (May 27th) states that road-repairing outside the city of Jerusalem is proceeding, and various steam and motor rollers are doing good work. “Also main drains are being laid, and the deep trenches cut to receive the pipes form an interesting object lesson as to the débris on which Jerusalem is built. Fortunately, the British School of Archaeology has now secured quarters in the place, and will be able to watch should any important remains be found. There has also been appointed a Government Inspector of Antiquities, who may be able to do something towards preserving the historic remains in the country. Prof. Garstang, who is in Jerusalem in connection with the work of the British School, has been appointed Honorary Adviser to the Antiquities Department. A curious result of the extraordinary fall of snow last winter is the fact that there is hardly a single evergreen tree in the neighbourhood of Jerusalem that has not been

maimed. The cypresses especially seem to have suffered, practically every one having the top or one of the main branches broken off, and some fir-trees in the Municipal Garden have been beaten down almost to the ground. Olive trees also have suffered a good deal, though not enough materially to affect the olive crop, which bids fair to be a heavy one this year."

From the Beirut correspondent of *The Near East*, June 3, we hear that a movement is on foot to open up the Lebanon as a summer resort. Although the district lost one-third of its population during the war by starvation and disease, the situation is improving. The cost of living is falling fast, and the attractions—the fine mountain air and scenery—should invite those who need a change from the enervating climate of Egypt. Active steps are being taken to organise hotel-keepers, railways, and passport arrangements, and to induce the officials to watch over the welfare of summer visitors coming from abroad.

A writer in the *Northern Evening Despatch*, April 20, also writes upon Palestine as a place of residence; although, as he points out, much depends upon the district selected. Wives and children of men serving in the army may be sent out to join them there when the territory is being administered by the British; and the writer (Mr. Percy R. Salmon) allays unnecessary anxiety as to the effect of Jewish-Moslem rivalries upon Christians, and makes some useful remarks upon the climate and the troubles the fairly healthy British woman or child is likely to encounter.

Interesting accounts of the internal political and social conditions in Palestine are printed in the Zionist journals, which contain much that is of value for a survey of the gradually changing situation in the otherwise "unchanging" East. Here one reads that: "the difference of standards between Jews and fellahin is to-day enormous. In an Arab village the women are the hewers of wood and drawers of water; they do the rough work in the field as well as in the wretched mud hut that serves for a dwelling. The language heard is a corrupt Arabic. The clothes worn are ragged garments, while footwear is unknown. The Arab 'harnesses' his horse to the long wooden pole which, with a nail or curved tree-branch, serves to break up the soil, and his ox treads out the corn

as in Bible times." On the other hand "the whole standard of life," in the Jewish colonies "is not behind—perhaps is, in some respects, superior to—that of a modern town in Europe." The two communities thus differ in social and cultural interests, although in the towns, with their better-class Arabs, the problem is somewhat different, owing to those members of the *intelligentsia* who are opposed to political Zionism. "Progressive Palestine Jewery," writes the Jerusalem correspondent of *The Zionist Review*, "is, of course, so wholly Western in outlook, that the still Eastern Arab seems to belong to quite a different race; yet an alliance with the better forms of Oriental life is what we need, and it should be our policy to secure it." There will always be an "Arab problem" which the present language difficulty does not alleviate. English is becoming the medium between Hebrew and Arabic. "Arabic is to-day minus a modern terminology to a far greater extent than Hebrew, and the revival of the one Semitic tongue will help the other in this respect." It may be added that during the past year two Hebrew dailies have made their appearance in Jerusalem, and that *Moledet* "does good work in translating classics into Hebrew." A Jewish Society for Archaeological Research has been formed, and its representatives have joined with other sections to found a joint Palestine Oriental Society.

From another source dealing with Palestinian place-names one culls the interesting fact that "most Arab villages are named simply after natural features, while the Jewish colonists have adopted names with a finer ring." As examples are cited: "Gate of Hope" (*pethah tikvah*), "Corner Stone" (*rōsh pinnah*), and "First towards Zion" (*rīshōn le-Ziyyōn*). When one notes the significance of some of the oldest names of places and peoples, *e.g.*, the compounds of *el* ("God") in Israel, Jezreel, Jerahmeel, Jeruel, etc., etc., it is interesting to see the revived tendency to use names which have some deep religious or idealist meaning and express some religious conviction or hope.

The question of the frontiers is still attracting considerable attention, especially in *Palestine*, the fortnightly organ of the British Palestine Committee. In the issue of May 8th, it argues:—

"The eastern frontier, for which the Zionists have always asked, is a line running three miles or so to the west of the

Hedjaz railway, and at Maan turning to the Gulf of Akaba. This stretch of Trans-Jordania is less than would be, and should be, claimed but for the existence of the Hedjaz railway and the special conditions under which the Hedjaz railway came into being. It is a part of historic Palestine, and, indeed, the earliest part of the Jewish Palestine, for it will be remembered that the Jews conquered and settled Bashan and Gilead before they ever crossed the Jordan. Jewish Palestine east of the Jordan was as loyal and devoted as any part to the west of the Jordan. The Jordan does not make a line of division. From Jerusalem the hills of Moab are as clearly visible and as intimate a part of the whole landscape as the hills of Judah itself. Cis-Jordania and Trans-Jordania, to anybody who lives in Palestine, are one to-day just as they were in the past.

“One can hardly exaggerate the economic importance of the eastern half of Palestine. The plateau of Trans-Jordania, some three thousand feet above the sea-level, is a great, healthy, empty land clamouring for settlement. In the valleys leading out from the Jordan to the plateau may be grown every variety of product from the semi-tropical to the temperate. On the plateau itself corn and cattle can be produced in rich abundance. These supplies are necessary for the feeding and economic balance of the New Palestine. At the present moment Palestine is not producing enough food for its own needs Palestine is quite unnecessarily separated under military occupation from its own granaries east of the Jordan, and these granaries are not developed in the absence of a strong Government owing to the plundering nomads. Sweep away these temporary handicaps, and Trans-Jordania will rapidly become the home of a thriving peasantry and a prosperous urban population. It was so in the days when the Roman legions held the frontier; it will be so again when British power enforces peace and order.

“The necessity to Palestine of a port opening out on the east does not require much demonstration. On the Mediterranean the New Palestine will have in Haifa one first-class, and in Jaffa a good second-class port. A harbour on the Gulf of Akaba will be an outlet for the produce of the Jordan valley and Trans-Jordania, in so far as that produce will find its market in Asia. Again, it will be a natural port for traffic coming from the East to Palestine. No doubt it will be a Palestinian rather than an

international harbour, but it will have for Palestine the very great economic advantage of relieving traffic from the burden of Suez Canal dues. The destiny of Palestine is to look both west and east, and harbours on the Mediterranean and the Red Sea not only symbolise, but are necessary for the fulfilment of this destiny. In the past, the economic prosperity of Palestine has been bound up with the possession of a port on the Gulf of Akaba. It was so in the golden age of Solomon ; it was so under the Crusaders ; it will be so in the New Palestine.

"The recent raids from across the Jordan show that strategically the Jordan is neither a line of separation nor a line of defence. The Bedouin come down from the plateau, loot and kill, and disappear, and the garrison lodged in the Jordan Valley finds it difficult to anticipate their approach or to strike swiftly in return. Palestine west of the Jordan is not defended in the Jordan Valley, but up on the plateau, where the ground is open, observation is free, movement is swift, and the marauders can be compelled to fall back on the desert itself as their only base. . ."

Prof. Vincent calls attention in the January number of the *Revue Biblique* to an announcement in the *Cairo Bourse Egyptienne* of a Zionist discovery at Jerusalem. A stone, it was alleged, had been found with a Hebrew inscription, naming "Helem son of Adonijah and Gir." Helem is the personage mentioned in Zech. vi, 14, and the discovery was taken in all good faith as an important testimony of the return of the Jews from Babylon to rebuild the Temple. Prof. Vincent notes the extremely vague character of the "sensational discovery." Nothing is said of the place where the stone was found or of the circumstances of the find. It is, however, an indication that readers must be on their guard lest too ready credence be given to unsupported stories of this character. Thus, to take another example, the old story that a relic of St. George had been found in Palestine during the war has not died out ; but still reappears from time to time, in spite of the warning in the *Quarterly Statement*, Oct., 1917, p. 150. According to a writer in the *Newcastle Weekly Chronicle* (April 10th), the alleged remains of "George of Cappadocia, the patron saint of England," have been secured in a sealed casket and will ultimately be placed in one of the Australian museums, together with the mosaic.

The Journal of the American Oriental Society, April, 1920, contains the Proceedings of the Middle West Branch of the American Oriental Society. Some account was given of personal impressions of the Allies' strategy and policy in the East during the war. Prof. Waterman, of Michigan, delivered an address on "Oriental Studies and Reconstruction." Here he pointed out that Oriental studies have suffered hitherto from their inadequate articulation with the larger cause of humanity that calls for a restatement of ideals. "A closer practical scrutiny of every discipline in the coming age is bound to require a more intimate touch with living human values." "Present developments in the Near East should help to bring about a more vital contact between the East of yesterday and the West." "A comprehensive American policy, fully correlated with the plans of other interested nations, and capable of utilizing all our resources, is needed for the immediate task of recovering the fuller records of the past in the Near East, and for conserving the present sources of inspiration opened up by changed conditions in Palestine."

The April number of the American Journal *Art and Archaeology* is devoted to a series of richly illustrated articles on the Hellenistic cities of Asia Minor. The Hellenistic and Greek periods are by no means the only ones worthy of consideration, but it is possible to form a general picture of the period, thanks to the researches carried on in Pergamum, Ephesus, Miletus, Priene, Sardis, Didyma and Cnidus. These cities are dealt with in articles adorned by forty-six fine illustrations, and the editor, Prof. H. C. Butler, urges that the American people ought to realize the archaeological and other importance of the Asia Minor field, the immediate future of which "may depend largely upon their will in connection with the League of Nations."

We have received (from Mr. Pilcher) a copy of *Texts for Students*, No. 9, "The Inscription on the Stele of Mesha, commonly called the Moabite Stone." It belongs to the useful series of texts, now being published by the S.P.C.K., and is edited by the Rev. H. F. B. Compston. The edition comprises a brief introduction, a copy of the text in a standardized Phoenician script and in the more familiar "square" Hebrew, together with a translation into Hebrew. Apropos of this it may be mentioned that in the April number of

the *Journal of the Royal Asiatic Society*, Dr. Cowley proposes some new views of the passage which is usually taken to refer to "Yahweh" (Jehovah). Where, for example, Mr. Compston has "J [Mesha king of Moab] took from thence the vessels of Yahweh and dragged them before Kemosh," Dr. Cowley renders: "but I took away that which should be for myself and tore them in pieces before Kemosh."

An enlarged edition of Mr. Reynolds Ball's *Guide to Jerusalem* (A. and C. Black) is in course of preparation. The second edition has been considerably revised, re-written and enlarged, and will be published towards the close of the year. It is not confined to Jerusalem, but describes excursions as far afield as Damascus and Baalbek.

The series of articles by Dr. E. W. G. Masterman, entitled "Hygiene and Disease in Palestine in Modern and in Biblical Times," has been reprinted, with a Preface by the late Prof. Alexander Macalister, and is now on sale. These valuable and important articles deserve the careful attention both of students of the Bible and of all who are interested in modern Palestine. The future of Palestine, which we all hope will be happier and brighter than before the War, will so eminently depend upon the good health of its inhabitants, and in particular of the settlers who have not had time to become acclimatised, that Dr. Masterman's publication is sure to find a warm welcome and supply a want. Price 2s. 6d., postage 3d. extra; in cloth 4s.

The Committee would be very glad if subscribers would be disposed to present to the Fund sets or volumes of the *Memoirs of the Survey of Western Palestine* and also of the *Quarterly Statement*.

In 1876 the Society published a volume of Photographs of Biblical Sites, by Lieut. H. H. Kitchener, R.E., F.R.G.S., containing twelve photographs taken by Lord Kitchener during the time he was at work on the Survey of Western Palestine, together with a short description of each written by himself. Some of the views taken are no longer obtainable, as new buildings have sprung up everywhere, altering or marring old sites. The descriptions, though so short, are charmingly written, and show what a strong feeling

Lord Kitchener had for the Holy Land. He took the keenest interest and pleasure in the preparation of this, his only book, as his letters show, though the actual publication of it was left in Sir Walter Besant's hands, as Lord Kitchener returned to Palestine before it was in proof. There are about forty copies of this book still unsold, and these can be had on application to the office of the Society, 2, Hinde Street, Manchester Square, W., at the original price of one guinea, postage extra.

Fifty Years' Work in the Holy Land: A Record and a Summary, 1865-1915.—Under this title the late Colonel Sir C. M. Watson, K.C.M.G., etc., gave an entirely new revision of that *résumé* of the work of the Fund which has been issued from time to time in order to furnish readers, and—especially—new subscribers with a synoptical account of the more important aims and achievements. Such accounts have been published in 1870, 1872, 1886, and 1895, so that twenty years have passed since the last revision—years during which most valuable excavations have been undertaken, notably at Gezer. The year 1915 being the Jubilee of the Palestine Exploration Fund a new edition was especially appropriate, and old subscribers as well as new will find that the book by the late Chairman of the Executive Committee gives an admirable bird's-eye view of the work of the Fund. Although space allows the book to provide only the bare outlines of what has been done, the material is so arranged as to include all information necessary to explain the different expeditions and excavations. A map is also appended containing all the important names and sites. Chapters are written on the reason why the P.E.F. was established; the foundation of the Society in 1865; the preliminary reconnaissance of Palestine, 1865-6; the explorations at Jerusalem, 1867-70; the expedition to the Desert of the Exodus, 1869-70; the survey of Western Palestine in 1871-7; the survey of Eastern Palestine in 1881-2; the geological expedition and survey of the Arabah in 1883-4; the excavations at Lachish, Jerusalem, etc. (five chapters), the survey of Southern Palestine in 1913-14; the Palestine Pilgrims' Texts, and a concluding chapter on the administration of the Society. There are two appendices: the chronology of the P.E.F., and the chronology of the publications. The book is published by the Committee of the Fund, and can be had on application to the Assistant Secretary. Price 3s. 6d.; postage 6d. extra.

The Committee have brought out a new edition of the ($\frac{3}{4}$ in. to the mile) Map of Western Palestine, of which the original edition has been for some time out of print. It is in two large sheets, and is, primarily, a traveller's map. The roads and railways constructed since the original survey have been added. For the sake of clearness, only the modern names are given. The hill shading is in a lighter tint for the same reason. All the country beyond that actually surveyed is shown in outline only. In a few years it may be possible to add much of this in a further edition. In the meantime, this is the clearest map and the easiest to consult of any yet issued by the Society. The price of the complete map is 7*s.* 6*d.* If desired, the map can be mounted on linen to fold, 15*s.* 6*d.* Subscriber's price, 6*s.* unmounted and 13*s.* mounted; postage 6*d.* extra.

The Library of the Palestine Exploration Fund contains many duplicate volumes, including standard works by Robinson, Ritter, Stanley and others. They may be had separately, and a list, with the price of each volume, has been prepared, and can be obtained on application.

The list of books received will be found below, pp. 112-114.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Local Secretaries.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

Members who have not yet paid their subscriptions for the current year will oblige the Committee by doing so without delay, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1919 was published in the Annual Report, issued with the April number.

Our attention is drawn to an error on page 14 of the Annual Report for 1919. Under Torquay, the entries should be:—

	s.	d.
Harding, Miss 	10	6
Townsend, Rev. J. H., D.D. ...	10	6
	£1	1 0

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work our former Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 7s. 6d., by post 8s.

A complete set of the *Quarterly Statements*, 1869–1910, containing some of the early letters (now scarce), with an Index, 1869–1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 4, except Saturdays, when it is closed at 1 p.m.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Elihu Grant, Honorary General Secretary to the Fund, Haverford College, Pa.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

"The Walls of Jerusalem at Various Periods," by Dr. E. W. G. Masterman. (Reprint of a paper read before the Victoria Institute, March 15, 1920.)

The Near East: a Weekly Review of Politics and Commerce. April 29: Two Years, by Miss Blyth (Recent Vicissitudes of native Syrian opinion); The Drifting of Central Asia, by Ikbal Ali Shah; May 27, Palestine letter.

The Scottish Geographical Magazine, April, 1920: Survey Work in Mesopotamia during the War, by Lieut.-Col. Beazeley (with air-views of Bagdad, etc.).

Studies.

The Irish Theological Quarterly, April, 1920: The Historical Value of Esdras I-III, by the Rev. E. J. Kissane.

The Infinite in Hebrew and its Cognates: a Study in Comparative Philology and Translation, by Prof. Witton Davies ("Journal of the Manchester Eg. and Or. Soc.," 1918-19).

Report of the Board of Governors of the Public Library, Museum and Art Gallery of South Australia, 1918-19.

The Zionist Review: Palestine letters, etc.

Palestine: The Organ of the British Palestine Committee: Articles on the resources and possibilities of Trans-Jordania; Land Tenure in Palestine (May 29); Fighting the Locusts (*ib.*).

Art and Archaeology, April, 1920: The Hellenistic Cities of Asia Minor (46 illustrations), by Messrs. Butler, Robinson, Baldwin Smith and Shear.

American Journal of Archaeology, Jan.-March, 1920: Prehistoric Corinth, by C. W. Blegen; Representations of Negresses in Ancient Art, by C. T. Seltman.

American Journal of Philology, 1920, I.

Journal of the American Oriental Society, April, 1920.

The Jewish Quarterly Review, April, 1920.

Biblical World.

Homiletic Review.

The Hebrew Christian Alliance Quarterly.

Revue Biblique, Jan., 1920: La chapelle médiévale "du repos," by R.-P. L. H. Vincent; El-'Aujeh and its Inscriptions, by F. M. Abel, O.P.; An Ancient Hypogaeum at Nablus, etc.

Journal Asiatique, Nov.-Dec., 1919.

Revue Générale des Sciences Pures et Appliquées, 15 May : Long review of Dr. Masterman's "Hygiene and Disease in Palestine."

NEA ΣΙΩΝ, March, 1920 : Palestine from Ancient Times and To-day, by Dr. P. Thomsen.

Al-Mashrik, Revue Catholique Orientale Mensuelle: Le droit bédouin dans la Transjordane, by the Abbé Paul Salman ; l'Arabie actuelle ; les Maronites et la C^{ie} de Jésus aux XVI-XVII siècles ; l'Arabie moderne ; and other articles, by P. L. Cheikho, S.J.

The Palestine Library, Bk. III : "Hameamer : Letters of travellers, inscriptions on graves, testimonials, rules, memorials, and other documents concerning the middle age." Edited and arranged by the late A. M. Luncz, Jerusalem, 1919.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire to acknowledge with thanks the following contributions to the Library :—

From Mrs. J. D. Grace :—

Records of the Past, Vols. I and II.

The Holy Places of Jerusalem, by T. Hayter Lewis.

The Church of the Holy Sepulchre at Jerusalem, by the Rev. Robert Willis.

Karte von Palästina, von C. W. M. Van de Velde, 1866.

Ordnance Survey of Jerusalem. Plans.

Ordnance Survey of Sinai, 1868-69. Maps and plans.

From the author, Sir E. A. Wallis Budge, F.S.A., Litt.D., etc. :—

An Egyptian Hieroglyphic Dictionary (see above, p. 100).

From the author, Prof. Elihu Grant :—

The Orient in Bible Times.

From the Trustees of the British Museum :—

How to Observe in Archaeology: Suggestions for Travellers in the Near and Middle East.

The Committee will be grateful to any subscribers who may be disposed to present to the Library any of the following books :—

The Memoirs of the Survey of Western Palestine.

The Quarterly Statement, from 1869 up to date.

Duc de Luynes, *Voyage à la Mer Morte* (1864); published about 1874.

K. von Raumer, *Der Zug der Israeliten*. (Leipzig, 1837.)

Lagarde, *Onomastica Sacra* (1887).

The Antonine Itinerary—an edition by Parthey and Pindar was published in 1847 at Berlin. An edition in Russian is also extant, but is therefore not available save to the few who know that language.

Prof. Flinders Petrie's *Tell el-Hesi* (*Lachish*).

For list of authorised lectures and their subjects, kindly write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

ANNUAL GENERAL MEETING OF THE PALESTINE EXPLORATION FUND.

THE Fifty-fifth Annual General Meeting of the Palestine Exploration Fund was held in the Library of the Society, 2, Hinde Street, Manchester Square, London, W., on the afternoon of Wednesday, 9th June, 1920.

On the motion of the Hon. Secretary (Dr. E. W. G. Masterman), seconded by Prof. G. Buchanan Gray, Dr. D. G. Hogarth was elected to preside over the meeting.

THE CHAIRMAN.—I will call on the Hon. Secretary, as the first business ; there are some letters he has to read.

THE HON. SECRETARY.—There are apologies for non-attendance. I have received the following apologies from Mr. Mond, Mr. Feilding, the Earl of Crawford and Balcarres, the Rev. Dr. Ewing, and Prof. Dickie.

THE CHAIRMAN, after the minutes of the last meeting had been read and confirmed, said :—It is my duty as Chairman formally to move the adoption of the Report and the Accounts as in 1919. The Report is in type, and I presume has come into your hands ; so has the Treasurer's statement in the course of the Report. I might combine this with calling your attention, as I am afraid we always have to do every year, to the losses which this Society has sustained. The first and most serious of these is, of course, that of our late Chairman of the Executive Committee, Prof. Leonard King, Litt.D., the Assistant Keeper of the Department of Oriental Antiquities in the British Museum. He, as you know, was taken rather suddenly and seriously ill in the summer of 1918, his illness continued without our knowing very much about it or about its character, and we continually entertained hopes that he would be able to return ; but it took a worse turn in the summer of last year, and he passed away. There is no greater loss we could have sustained ; there is no greater loss that Oriental studies in this country could have sustained ; Dr. King was our one

absolutely reliable cuneiformist, the one person who could deal with the extremely difficult subject of Babylonian and Assyrian documents. He had a reputation which was great, not only in this country but also on the continent of Europe and in America, and, what was perhaps of much more vital concern to ourselves, he was devotedly attached to the affairs of this Society. I am sure the meeting will join with me in deploring most deeply his untimely death. He was comparatively a young man. Mr. Crace, the Honorary Secretary, was very well known to all members of this Society ; if Dr. King was devoted to this Society, still more so, if possible, was Mr. Crace. He died at a very considerable age, having done great service to this Society with which he had been closely associated for forty-seven years, during eighteen of which he had been Honorary Secretary. He maintained his interest in the Society up to the very last, and was actually present at a meeting of the Executive Committee within a week of his death. His gifts, as you probably know, to the Society during his life were many, and in his death he bequeathed to us a selection of his books. Next, Sir Henry Trotter, who was at one time Consul-General at Beirut, was a constant attendant at this Committee. Then there are four members of the General Committee whom we ought to mention. The first is Sir Edwin Pears, the well-known Constantinople barrister, who helped us in the old days and under the régime of the Turks, whenever we had any question of a firman to treat about in Constantinople. It was not only that he helped us, but practically everybody who had any scientific interest or concession in Turkey, and his loss is one that not only we but a great many other societies and people will feel. Sir William Ewart, of Belfast, an old member of the Society, has also passed away, and Mr. Joseph Offord. He was known to all readers of the *Quarterly Statement*, and his contributions were considered of great interest by the editor, Mr. Cook, who has every reason to deplore his death. Finally, Dr. Howard Bliss, the head of the American College in Beirut, whose death is very untimely and very unfortunate at this particular moment. I may speak of him, as I can of Dr. King and Mr. Crace, as a personal friend. I last saw him in Beirut in December, 1918, when I had a long conversation with him about the situation as it had developed during the three months that we were in possession of Beirut. He was a very firm adherent of the establishment of British power in Palestine ; indeed, he hoped for

it in other parts of Syria ; and he took the trouble to come to Paris in the course of the Peace Conference and to state his views at length before those who were debating these subjects. He had a very great influence in Beirut, and was always able to keep the lamp of civilisation burning, so far as it could burn in Turkey at all. Not only the whole Armenian Christian community of North Syria will deplore his death, but also a very considerable part of the Moslem community. He had been singularly successful in attracting both the Moslems and the Christians to the American College, and in avoiding any friction between the two, or with their parents, or with public opinion. We must also mention the fact that Mr. Walter Morrison, who had held the position of Treasurer since the sixties', and who is the one surviving original member, I believe, of this Society, has found it necessary owing to failing health to resign the Treasurership. He was very unwell indeed some months ago, and thought he was nearing his end. I am very glad to hear, in the last few days, that he is considerably better, and is now about again ; but of course he is of a great age, and we cannot expect him to burden himself with attendance at this committee, or, still less, with the post of Treasurer. We should be very sorry not to see his name—in fact it would be a very great harm to us not to have his name—upon our Committee ; so we propose to retain it there. The Rev. Dr. Horton has resigned. He is very well known and has been a member of the Executive Committee for many years, but was unable to attend, or hardly ever able so to do, and, finally, he said he would rather his name was withdrawn. Well that, I think, is all I need say to you now before moving formally the adoption of the Report and Accounts for 1919. I beg to move it.

Mr. ORMSBY-GORE.—I beg to second the adoption of the Report and Accounts.

The CHAIRMAN put the resolution to the Meeting and it was carried.

The CHAIRMAN.—The next question is the election of new officers to replace these losses. The action of the Executive Committee has to be confirmed by this Meeting.

Prof. G. BUCHANAN GRAY.—I have very great pleasure in proposing the election of new officers to replace the losses which have been recorded this afternoon, that is to say, I shall propose

Commander D. G. Hogarth as Chairman of the Executive Committee, Sir Charles Close as Honorary Treasurer, and Dr. E. W. G. Masterman as Honorary Secretary. The Society has suffered very severely in the loss of those who held the offices before, but the new Secretary has already benefited by the experience of those gentlemen, and I have very great confidence in recommending them to the Meeting for election in the coming year.

Mr. PERCIVAL.—I have very great pleasure in seconding the election of those officers. I am sure we may safely trust the affairs of the Society in their hands.

The CHAIRMAN put the resolution to the Meeting and it was carried.

The CHAIRMAN.—We then have to elect certain members who are proposed for the General Committee, namely the Hon. W. A. Ormsby-Gore, M.P., the Hon. Everard Feilding, Prof. John Garstang, Robert Mond, Esq., the Right Hon. Herbert Samuel, the Rev. P. N. Waggett, Colonel Hope Biddulph, and G. K. Chesterton, Esq.

Sir CHARLES CLOSE.—I beg to move that the gentlemen whose names you have just heard read out be elected as members of the General Committee.

Mr. HERBERT BIRCH.—I have much pleasure in seconding that. I think I can claim that I am one of the older members—I have been a member forty-five years. It is forty-five years since I was in Palestine, and a great many things have happened since then. I enter quite into the feelings of the Chairman in what I may term the loss of the old members, the original members, the fathers of the Society. We have lost their trained study and advice, which cannot be given by men who have not made a long and careful study of the subject, and in getting new members it will be a great thing to get men whose advantages have given them opportunities to study such a question. As to the men who are coming back now—I am speaking from personal experience—who have been in the army and all through Palestine, I have been surprised at, I will not say their ignorance, but at noticing how lacking in real information they are of what they have seen. In my own parish there are two or three, and they feel the greatest interest in anything which explains to them anything in the Holy Land as bearing on the Bible story. That is a direction in which I think the Executive Committee might give a little thought. Perhaps they

have done so already. I am a member of the General Committee, but I have not the advantage of knowing what the line of development is that the Executive Committee are exactly thinking out. But I think that in that direction there is a very great opportunity, not only to interest a much wider circle in the progress of the Society as a Society, and in relation to its particular work, but also in the much greater and more important question of Bible History and Bible Knowledge; which, after all, is a stepping-stone to a higher thought and to a more religious life. It helps a man very much indeed to know what he reads. "Understandest thou what thou redest?" is as true to-day as it was in the time of the Apostles, and I think that the more the Society can direct its thought in that direction the more helpful it will be to a very large number. I have much pleasure in seconding the resolution.

The CHAIRMAN put the resolution to the Meeting and it was carried.

The CHAIRMAN.—We have now the election of an Executive Committee for the ensuing year, and I will ask Mr. Herbert Samuel to move it.

Mr. HERBERT SAMUEL.—Mr. Chairman and gentlemen, you have just done me the honour, although one of the newest members of this Society, of electing me as a member of the General Committee, and in that capacity I take advantage of my new status to propose the election of the Executive Committee, namely, the following gentlemen: Dr. G. D. Hogarth (Chairman of the Executive Committee), Colonel Sir Charles Close (Hon. Treasurer), Dr. E. W. G. Masterman (Hon. Secretary), S. A. Cook, Esq., Prof. A. C. Dickie, the Rev. Canon Dalton, Sir Arthur Evans, the Hon. Everard Feilding, Prof. G. Buchanan Gray, Colonel Sir W. C. Hedley, Robert L. Mond, Esq., Walter Morrison, Esq., the Hon. W. G. A. Ormsby-Gore, M.P., Brigadier-General E. M. Paul, F. W. Percival, Esq., Prof. Flinders Petrie, W. H. Rylands, Esq., Rev. Prof. Sayce, Rev. P. N. Waggett, and General Sir Charles Warren. I beg to move the election of those gentlemen as Members of the Executive Committee. Perhaps you will permit me to take this occasion of saying a few additional words, since I am about to have entrusted to me the very weighty responsibility, and at the same time the very honourable task of acting as His Majesty's High Commissioner in Palestine. The establishment of a British Administration in

Palestine will profoundly affect the work of the Palestine Exploration Fund, and I trust wholly for the better. (Hear, hear.) It will, of course, be the duty of an enlightened, progressive Western administration to give the utmost facilities to the prosecution of archaeological research and to the better investigation of the history of earlier periods, and, if I may venture to refer to myself as a student of history in my earlier days, you may be sure that I shall not be lacking in sympathy with the efforts and enterprise of your Fund. There will be a Department of Archaeology of the Administration, but for reasons—sordid reasons of pounds, shillings and pence—it will probably be a very small department; and will have but moderate funds at its disposal. However, this is a field in which private enterprise will not be lacking, and your Palestine Exploration Fund, so far from running the danger of being ousted and superseded by an arrogant Administration, will on the contrary find that it is looked to by that Administration to continue with even greater activity than before the enterprises in which it has been engaged. No doubt there will be other scientific bodies that will be interested in the matter, and may perhaps co-operate in the work. I imagine that there is room for more than one organisation in Palestine. A British School of Archaeology, I am glad to learn, is about to be started—about to be founded in Jerusalem; and that, of course, will receive every encouragement at the hands of the Administration. It is hoped in the future—I trust it may prove to be a near future—to establish a museum in Palestine for the information of students and of visitors to the country; and in that work also I trust that this Fund will contribute and participate. If your local representatives in Palestine have any difficulty in the prosecution of the work, and desire any assistance from the Administration, I trust that they will never fail to address themselves to me; and I can assure you that they will find one who will use his utmost efforts to encourage, to the greatest possible degree, the admirable work in which the Society has been engaged now for a period of more than half a century. I beg to move the election of the Executive Committee. (Applause.)

Colonel HOPE BIDDULPH, D.S.O.—I beg to second the proposal.

The CHAIRMAN put the resolution to the Meeting and it was carried.

The CHAIRMAN.—I am sure, ladies and gentleman, now that we are once more properly equipped with everything that we want in the way of officers, General Committee and Executive Committee, that we must feel very grateful to Mr. Herbert Samuel for having come here on the eve of his departure, and with such heavy responsibilities weighing upon him, and so much preliminary work to be done, as I feel sure he must have, before he leaves this country for Palestine. He has come here and assured us of his own sympathy and the future support of the Administration over which he is going to preside. It is very difficult to foresee, and he would agree that it is very difficult to foresee, how the mandate is going to work out in a great many ways, and particularly in that of Archaeology—whether the Administration will find itself able to take over more control than at present it contemplates or not—whether it will have to leave things, at any rate at first, very largely to private enterprise. The latter is, of course, the British way, I am not sure that it is a very satisfactory way; but of one thing I am perfectly certain—that, whatever course is adopted, things archaeological in Palestine will be very much better in the future than they have been in the past. There is no question of that. There was no real conservation of antiquities in the provinces—and least of all in the outlying provinces—of the Turkish Empire. I welcomed very much what Mr. Birch said about some possible extension of this Society's work in diffusing knowledge of Palestine. As I have no doubt he is aware, I was asked to write a letter to the *Times* some little time ago, to invite particularly those who had recent experience in Palestine and reason to take an interest in the country to become members of the Society. The response to that was quite gratifying; but that does not exhaust our responsibility or the possibilities of the case; and I think it is a case the Executive Committee may consider—and that before very long—whether we may not organise rather more lectures for example in different parts of the country than we do. I notice that this is becoming the policy of a great many societies—for example, the Egypt Exploration Fund and the Hellenic Society. They have found that by having their lectures in the evening, they tap a fresh stratum, particularly a stratum represented by the artisan class. A very large number of young men and women interested in the work of the Arts and Crafts Society come to these lectures, and are apparently extremely anxious to get at the publications, very largely from a professional point of

view, in order to see what *motifs* of art—motives used in antiquity—can be adapted for modern purposes. I think there is a lesson there for us. We are never too proud to learn in this Society, and we can take a leaf out of their book. But, of course, we are primarily an excavating society; and it has been the intermission of that function for the last five years which has weighed most heavily upon the Palestine Exploration Fund. I am glad to say that, as the members who are present probably know, we have secured a very good site for the future; and we have only this very day received from Prof. Garstang, in Jerusalem, a report upon a preliminary visit to the site of Ashkelon and certain preliminary investigations he has made. He holds out a clear prospect of being able to begin work at the beginning of the coming autumn. He does not regard the problems of labour or of supply and transport as at all prohibitive. With regard to labour, he thinks ten piastres a day will secure as much local labour as he wants, and he proposes to supplement that with a few trained men brought up from Egypt; men of his own acquaintance who have worked for him before. I have myself some doubts whether he will find ten piastres a day enough to secure good labour in Palestine; but we shall see. The problem of supply presents no difficulties; the neighbouring villages, being fairly rich, will supply necessities. He is trying to get over certain difficulties of transport, and to persuade the local Board of Works to consider the question of laying down a light railway for about four miles from the station at Mejdel over the rise to Ashkelon. We have no idea how the central Government views such a proposal, but Ashkelon is a site of very great interest, ranging over a long period of the history of Palestine, and is one of the places a visitor to Palestine is most desirous of visiting in the earlier part of his tour in the south. As regards the site itself Prof. Garstang says certain things and has sent certain plans and photographs. The site was examined before the war by Dr. Duncan Mackenzie, who worked for us at Beth-Shemesh and had previously assisted Sir Arthur Evans at Knossos. He was particularly struck by the fact that at a certain point of the Acropolis, where there is a scarp cut down for a considerable distance, there was a stratification of the mound and in the lower levels of the earth could be seen Late Minoan sherds. The legendary connection between Crete and Palestine, and Ashkelon in particular, is well attested; Sir Arthur Evans was anxious that an excavation should be done in order that

we might test that. That is only one point of interest in Ashkelon. It was a famous city in Jewish history and its greatness lasted into the Crusading period; and we can hardly, I think, fail to get results of very great interest and importance out of Ashkelon, even if we do not get all the periods we expect. As a matter of fact, I myself believe we shall. I think it might interest the meeting, and it will not take long, if I read out of this letter what Prof. Garstang says of his own expectations:—

Prof. Garstang writes that he made an examination of Ashkelon in May, preparatory to the excavation campaign which it is proposed to undertake on the site in the early autumn. He had all possible support from the local authorities and satisfied himself that there would be no insuperable difficulty in obtaining both labour at a reasonable (though enhanced) rate and food supplies; but transport from the railway at Mejdol (four miles) will be slow and laborious owing to the nature of the soil, and he is trying to get the administration to consider the laying of a light railway. As for the site itself, he proposes to attack first the large mound or Acropolis in the north-west, on whose north and east faces there are scarps which will make access to the core of the mass and the lowest stratified levels comparatively easy. It will be remembered that Dr. D. Mackenzie picked potsherds of Late Minoan types out of the sea-face. The main work at the opening of the campaign is to be directed towards the south face of the Acropolis, where tiers of cultivation-terraces will have to be cut through, and the spoil dumped into the old Harbour area. Here Prof. Garstang proposes to drive two parallel headings into the mound from base to summit and then to clear away the intervening earth. In the course of this work an interesting Byzantine church will be cleared, before lower levels are tapped. It is hoped to reach Philistine strata at this point.

Also a trench will be run along the east face and pushed forward till it meets the area which is being explored on the south. At the same time two headings will be driven in from the north scarp with a view to the exploration of stratification.

It may be possible also to explore a small area lying east of and below the Acropolis. The surface remains there indicate the presence of a temple site, which Prof. Garstang

thinks may have been, in its later period, a Temple of Fortune of the City. But it is more than possible that what will be revealed in the Acropolis trenches may engross all the work possible in the first season. It is proposed to rent each season as much of the area as will be required for digging, and the local authorities will help Prof. Garstang about coming to terms with the owners. Owing to the rates which will have to be paid for land, the enhanced rates of labour, the hard stony nature of the soil, and the distance from the railway, the excavation is likely to be costly; and as soon as we know what we may expect on the site, a special appeal for funds will have to be made to the public.

I would remind you that he is a very experienced excavator, who has had to tackle very large mounds before, and in this same region—that is to say, in the northern part of Syria—and he is as well qualified as any man that I know to determine the character of a site, and the expediency of proceeding on the right hand or left from what he will observe in exploratory trenching. We shall do what we can here to provide him with funds to go on with immediately. We intend to put a certain sum of money to his credit at once, and also to send out, if possible, huts from here, so that he may not be delayed by having to put up any buildings. He has entered into negotiations through the Governor of Mejdél for the acquisition of as much ground as will be necessary to begin with, that is to say, to rent it—because the ground will be handed back to its owner afterwards—and also for a further arrangement by which he can continue to get more and more land as it is required. I am glad to say—he is always rather an optimistic person—that he thinks the Governor of Mejdél does not anticipate any particular difficulty with the local proprietors. On the whole then, ladies and gentlemen, I think we may look forward to once more resuming in the autumn of this year what is the primary and most important function of this Society, and with that support and encouragement which the High Commissioner for Palestine has promised us, I think we may anticipate even more success in the future than in the past of this Fund. (Applause.)

The Hon. SECRETARY.—I should like to propose a vote of thanks to our Chairman, who has read out parts of a letter of extraordinary interest. I feel, myself, in wishing to beat the big

drum as it were, and get all the people to come to help, that I regret we did not know that we were going to have such a letter and news so encouraging of the beginning of the work, as I feel sure a great many others would have been glad to come. But, of course, we did not know at that time that it was possible to have more than a purely business meeting. But we are on the eve of very great things, and, after the years in which we have had to mark time, we all of us, I think, are full of the greatest hopes now that the work is going to begin. It is a site that everybody who has been there—and I may say that I have been there too—realizes it is full of great possibilities. I think Prof. Garstang, in a previous communication, said he expected that five years at least would be needed to obtain anything adequate of the secrets of the site, and five years of excavation will need an enormous amount of support; so, although the number is small here, I hope all present will be able to influence their friends and make them understand that we are embarking on an expenditure in which our small reserve fund will flow out like water, and that it will be impossible to do justice to such a site or credit to a British Exploration Fund unless there is a great rally for support. I should just like to say how very pleased we all are at Mr. Herbert Samuel coming to see us this afternoon, and that we thank him for the very kind words he said about his promised support. I know that his interest in Palestine is not a new thing, and I feel—we all feel—that he has got a place of extraordinary interest and responsibility. I am sure we all wish him the utmost success in the difficult post he takes up, and it is very gratifying to know that he will not forget us out there. I would like to add, I am also pleased to see an old member like Mr. Birch. I do not think he need be afraid that the interests of those who are interested in the Society because of Biblical studies are going to be neglected. That has always been one of the great objects of the Society, and I am quite sure it will always remain so; I therefore propose the vote of thanks to the Chairman.

Mr. HERBERT BIRCH.—Perhaps I might be allowed to second it. I am very glad to hear you have mentioned Ashkelon. It happened that I came on Kitchener and Conder and a survey party at a short distance from Mejdol. They were then just reporting upon Ashkelon, and I remember the very keen interest of both those officers in the possibilities of Ashkelon. They felt that there was so much about the ground which they did not dare tap, but would love to break up.

I remember bathing with Kitchener at Ashkelon in the harbour. He was very fond of swimming, and swam out a long distance. Conder told me that a week before he had nearly lost his life there; he had got into difficulties, Conder had gone out, and they had come back all right. It was a case of a miss being as good as a mile, but it was a very near thing. I remember Kitchener's pathetic remark that "he was not born to be drowned." He made that playful remark just forty-one years before he lost his life by drowning in the country's service. I have much pleasure in seconding the vote of thanks. (Applause.)

The CHAIRMAN.—Ladies and gentlemen, I am very much obliged to the proposer and seconder of this motion, and to you for your acceptance of it. I hope that I may for some time to come be able to be of such service as I can be to the Palestine Exploration Fund. There is only one other thing I would like to say about the choice of the site of Ashkelon. The choice was made with very careful deliberation; and one thing that guided us was that the exploration of this site would appeal to so many interests, and also that it was a new site which had not been previously tackled. I say this because one person, at any rate, whose views deserve all possible respect in regard to Palestine, Prof. Sayce, rather regrets that we are not going on with Lachish (Tel el-Hesi), which was excavated by Prof. Petrie and others. I daresay you know that at the very end of the last exploration there a cuneiform tablet came to light, and Prof. Sayce has always since believed that there is a large cuneiform library hidden there. I can only say that after five years' work at Carchemish we have found just one tablet; these things do not necessarily occur in libraries. We felt it was better to begin a fresh site from which we could expect really remarkable results of various kinds. I am very much obliged to you, ladies and gentlemen, for your attendance, and declare the meeting at an end.

THE HOPES FOR PALESTINE EXPLORATION.¹

By FREDERICK J. BLISS, A.M., PH.D.

AFTER four and a half years of confinement in Beirut, Syria, and the immediate vicinity, I obtained an unexpected release about the 1st of April, 1919. Up to the breaking off of diplomatic relations between Turkey and the United States, on April 21st, 1917, Americans could obtain permission to leave the country, but not without great difficulty. With the departure of the last party in May the door was finally closed. My decision to remain was based on several reasons, prominent among which was a desire to "see the thing through."

It seemed to be the only chance which one's lifetime would offer to follow history in the making. How our history was made in the months and years that followed is now known to all the world. The magnificent drive of Allenby's army through Palestine and Syria, in the last weeks of September, 1918, and on through October, completely reversed our situation.

The Turks and Germans fled. We came under Allied administration—the British holding the military control, the French conducting civil affairs. Still, egress by land and sea continued to be difficult, as the means for transportation were naturally required for military purposes. Even civilian travel between Syria and Palestine was restricted for the same reason. However, in February there came to Beirut two Egyptian archaeologists, serving as army officers, who, together with a French *savant*, had been appointed by General Allenby to make a report on the actual condition of the ruins in the occupied enemy territory. These gentlemen arranged with the higher military authorities to have me invited officially to join their commission in Jerusalem as archaeological adviser.

So, armed with a "movement order" to use the means of transportation by land and sea, I started off one April morning to revisit the scenes of my former diggings in Palestine. Leaving

¹ Reprinted with the kind permission of *The Sunday School Times*.

Beirut harbour in a "drifter" that had not long before been used as a submarine chaser, I was able from its deck to follow the route of the victorious army along the coast of ancient Phoenicia. Sidon, Tyre, the famous Ladder of Tyre, Achzib, and Acre were passed in quick succession, and at about four in the afternoon we reached the port of Haifa.

It was strange that night from the hotel window to watch the brilliantly lighted Night Express rush past on its way to the Suez Canal, where a change would be made for Cairo! It was strange the next day to follow in the track of its flight as far as Lydd, on the new railway made by the British along the coast, passing the line which had been held so stubbornly by the Turks against their foes. It was strangest of all to find a Ford car waiting to take me that very night to Jerusalem and to arrive in the Holy City in two and a half hours, over the route which it had taken me some eight hours to cover in a lumbering carriage in former years!

This trip, together with the journey back, taken some weeks later by a different route, gave me a bird's-eye view of many of the sites which have already been partially excavated, as well as of many that await the digger's spade. In the gardens north of Sidon had been found traces of a temple dedicated to Eshmûn, with large blocks of stone inscribed in Phoenician letters. From Sidon also had come the beautiful sculptures on the so-called Alexander sarcophagus, now in the museum at Constantinople, whose discovery, like so many others before and since, was the result of accident. Systematic search may supplement these discoveries to a degree which the imagination can scarcely compass.

Yes! Phoenicia still calls for the spade. The ancient topography of Tyre, studied rather superficially by Renan in 1860-61, awaits elucidation by patient excavation. The hinterland is rich in sepulchres, still doubtless containing treasures of glassware, though scores of tombs have been rifled by natives, who have found a secret market for their precious but contraband wares. This illicit excavation is of course a menace to archaeology, which seeks to know not only the *provenance* but the exact position of each object found.

On the railway route from Haifa to Lydd we passed many curious rock-cuttings, some of which are merely quarries, while others may be rock-cut heathen temples. As I sped by night from Lydd along the ancient plain of Sharon, I glanced up at the mound

of Gezer to the north, where Prof. Macalister added so much to the knowledge of pre-Israelite days of Palestine. On the south, nearer or farther, were the other sites of the Shephelah excavated at various periods since 1890 under the auspices of the Palestine Exploration Fund: Lachish by Prof. Flinders Petrie and the present writer; Mareshah and the probable sites of Gath and Azekah by Prof. Macalister and myself; Beth Shemesh by Dr. Mackenzie.

The same region is honeycombed with hundreds of bell-shaped underground chambers, cut out from the chalky soil, forming sometimes a complicated connected series, capable of holding thousands of refugees, and in my view actually used for this purpose. With indefatigable zeal Prof. Macalister has already explored many of these huge chambers, climbing down the sometimes balustraded stairways, only to find at the bottom an opening into a lower excavation. But an indefinite number still await exploration.

The return trip to Beirut furnished other reminiscences of excavation in the past, and hopes for excavation in the future. It was like a dream to find myself proceeding from Jerusalem to Damascus in one day, even though that day was seventeen hours long. As far as Haifa my route followed the one taken before. At Haifa I changed for the old Turkish railway to Damascus, *viâ* the south end of the Sea of Galilee and the winding wonders of the Jarmûk Valley.

Not long after leaving Haifa we passed near the site of Megiddo, excavated by the Germans, and of Taanach, where Dr. Sellin found a number of cuneiform tablets, linked up with those which were discovered at Tell el-Amarna, and which gave the Egyptian end of a diplomatic correspondence between Egypt and Palestine. The first tablet of the kind to be found in Palestine had turned up years before at Lachish. Oh! for a new kind of X-ray machine to photograph for us archaeologists the insides of the numerous sites in Palestine, where, according to indications in the tablets found at Tell el-Amarna, similar tablets must be hidden. Only we should demand the exclusive right to use this machine!

The view of the Sea of Galilee reminded me that the topographical and archaeological study of its shores is as yet quite incomplete. Thus far actual excavations in Palestine have thrown more light on the pre-Israelite civilization than they have on that of later times.

The last part of the trip, between Damascus and Beirut, was not without its archaeological suggestion. Ancient High Places were seen, one of which has its Sacred Grove. On the plain of Coele-Syria one's fingers itched for a spade to unearth the story of the ancient mounds. Those mounds of Syria and Palestine! They form a library of hundreds of books—each mound a volume—only a score or so of which have as yet been opened with any scientific knowledge. Alas! from some of them, to continue the figure, odd pages have been torn out, not only by the seekers of spoil, but by unintelligent archaeological amateurs, and all with the same result of leaving the text for ever mutilated.

My weeks in Jerusalem and vicinity were full of realization of the contrast between the new *régime* under the British and the former Turkish control. What a difference between my cordial reception by the military governor, General Ronald Storrs, whose gifts of administration are supplemented by his interest in archæology, literature, and music, and former interviews with Ottoman Valis, on the gaining of whose personal good-will depended in considerable measure my practical success as an excavator.

A day or two before I left, I met General Storrs at the Pool of Siloam, in the vicinity of which Prof. Dickie and I had excavated a historic church, together with a flight of steps formerly leading down to the Pool and portions of the City Wall, a Gate, and the like. Here we were joined by the Secretary of the Greek Convent, which now owns the land where these discoveries were made, for an informal consultation as to the best means for once more laying bare and for preserving the monuments. For these monuments had been largely excavated by the means of tunnels, most of which had been closed in.

I must emphasize the fact that this consultation was purely tentative and unofficial, for no excavations can be undertaken until the signing of the Peace Treaty with Turkey, and until the assigning of Palestine to some mandatory power, at present undetermined. Whatever that mandatory power may be, whether England or another, such a work will doubtless be welcomed by the authorities.

In the meantime it is quite within the province of the Army of Occupation to make improvements in the city, that do not involve technical excavation. While I was in Jerusalem one specialist was at work on the restoration of the tiles around the so-called Mosque of Omar; another was repairing the neglected pathway around the

battlements of the City Walls, and planting a garden in the fosse surrounding the "Tower of David"; another was elaborating plans for city improvement.

Side trips which I took with members of our commission were also illustrative of the new order of things. It was amusing to find it so simple a matter to enter the Hebron Mosque, where for centuries the Moslems have guarded the holes looking down into the Cave of Machpelah from the inspection of all Christians save certain crowned heads or heirs-presumptive, together with American ambassadors and one or two other bearers of Imperial Firmans.

It was wonderful to be conducted in person by the enthusiastic young Deputy-Governor of Jericho to inspect a mosaic with Jewish inscription which had been laid bare by a shell.¹ It was interesting to examine an Ancient High Place between Es-Salt and Amman, and to note that the ruins were strewn with British shells. It was encouraging to find British officers in Amman itself interested in the preservation of what remains of the Roman theatre which has been robbed of stones in order to build Circassian houses.

And now what of the chances for excavation in the future? One great obstacle has been removed, namely, the slow operation of the Turkish law on antiquities. This law has many admirable features, but the machinery is cumbersome to a degree. First, application through the Consul at Jerusalem to the authorities at Constantinople; then, the referring of the matter by the Porte to the local authorities; then further discussion between the Department of Public Instruction and the Museum; then the appointment of Commissioner, and so on. I usually counted on the lapse of one year between my application for a permit and its delivery into my hands. In the future there should be little difficulty in obtaining from the authorities of Jerusalem permission to excavate in Palestine, always provided the applicant can show credentials of fitness.

Enough has been said to indicate that the work yet to be done is enormous. Here should be no question of rivalry. There is not the slightest need for any one nation or society to try to get in ahead of the rest. Should every signatory power of the Peace Conference put in a claim for sites there are enough to keep them all busy for a hundred years, working day and night. There is no

¹ This is the inscription of 'Ain-Duk referred to in the last *Q.S.*, pp. 82 *sqq.*

lack then of opportunities. What is needed is the money. Indeed, in many of these lands there is no lack of money ; what is needed is the determination to spend the money on excavation. It is purely a question whether money enough can be diverted from expenditure on the pleasures of the hour to the recovery of the history of the past. Of an archaeological interest sufficiently strong to open up the purse-strings there is at present very little sign. May that interest be awakened by the unique opportunities now offered !

THE GREEK EASTER AT JERUSALEM.

By ESTELLE BLYTH.

(Concluded from Q.S., April, p. 77.)

Do the people believe in the Holy Fire ? The pilgrims and the unlettered masses do, most certainly. They say that the Patriarch rubs the tomb with consecrated oil and prays, while it grows warmer under his hand, and then suddenly the flame leaps forth. This is the story the Crusaders told and believed—perhaps invented in the first instance. Says Geoffrey de Vinsauf (1192):

On Easter Eve Saladin, with his retinue, paid a visit to the Holy Sepulchre of our Lord, to assure himself of the truth of a certain fact—namely, the coming down from Heaven of fire once a year to light the lamp. After he had watched for some time, with great attention, the devotion and contrition of many Christian captives, who were praying for the mercy of God, he and all the other Turks suddenly saw the divine fire descend, and light the lamp, so that they were vehemently moved, while the Christians rejoiced, and with loud voices praised the mighty works of God. But the Saracens disbelieved this manifest and wonderful miracle, though they witnessed it with their own eyes, and asserted that it was a fraudulent contrivance. To assure himself of this, Saladin ordered the lamp to be extinguished ; which, however, was instantly rekindled by the divine power ; and when the infidel ordered it to be extinguished a second time, it was lighted the second time ; and so likewise a third time. . . . Saladin, wondering at the miraculous vision,

and the faith and devotion of the Christians, and exceedingly moved, asserted by the spirit of prophecy, that he should either die or lose possession of the city of Jerusalem. And his prophecy was fulfilled, for he died the Lent following.¹

The Russian Abbot Daniel, who was a pilgrim in the year 1106-7, describes how the crowd waited for over three hours, chanting "Kyrie Eleison," and "each one, searching the innermost depths of his soul, thinks of his sins and says secretly to himself 'Will my sins prevent the descent of the Holy Light?'" The Bishop looked through the grille into the tomb, "but seeing no light returned." "At the end of the ninth hour . . . a small cloud coming suddenly from the east, rested above the open dome of the church; fine rain fell on the Holy Sepulchre. It was at this moment that the Holy Light suddenly illuminated the Holy Sepulchre, shining with an awe-inspiring and splendid brightness. . . . The Holy Light," explains Abbot Daniel, "is like no ordinary flame, for it burns in a marvellous way with indescribable brightness, and a ruddy colour like that of cinnabar. . . . Man can experience no joy like that which every Christian feels at the moment when he sees the Holy Light of God. He who has not taken part in the glory of that day will not believe the record of all that I have seen." Early on Easter morning the Abbot went to the Holy Sepulchre, where "we breathed with ecstasy the perfume which the presence of the Holy Ghost had left; and we gazed in admiration on the lamps, which still burned with a bright and marvellous splendour. . . . The five other lamps suspended above (the tomb) were also burning, but their light was different from that of the three first, and had not that marvellous brightness." Later, when the Abbot paid his farewell visit to the church, "the keeper of the keys, seeing my love for the Holy Sepulchre, pushed back the slab that covers the part of the sacred tomb on which Christ's Head lay, and broke off a morsel of the sacred rock; this he gave me as a blessed memorial, begging me at the same time not to say anything about it at Jerusalem." No doubt!

"Why do the Greek clergy not tell the people that it is only a beautiful symbol?" an English lady once asked a Greek bishop. "Madam," he replied, "if we did they would tear us to pieces—and still they would believe in it!" Some years ago the then Patriarch, with a fine courage not to be over-estimated, did preach

¹ *Itinerary of Richard I*, Book V, chap. xvi.

about it during Lent. Furious anger was the result, and on Easter Eve the people locked him out of the church. "God will punish him?" they said, accounting him a blasphemer; and when he died before the next Lent these people, iron-bound in narrowness and prejudice, said that God had struck him down. The Armenians do not believe in the actual descent of the fire from heaven, for every year their Patriarch explains the service to them. The cult is rooted in centuries of tradition, and to the unenlightened but passionate belief of limited minds it represents much of the beauty and the mystery of the religion, but it is one of the main obstacles in the way of reform. I suppose the chief upholders of it are the Russian pilgrims, whose religion seems to an outsider to centre in the Dead and Buried Christ rather than in the Risen One. "Who shall roll us away the stone from the door of the Sepulchre?"

When we again found ourselves at the Church of the Holy Sepulchre the scene was very different. The church was almost empty save for a few Russian pilgrims, and for some men who were busy lighting the countless lamps and candles in every part of it. This is the one night in all the year when everything is lighted, but it takes some time to do, and meanwhile we went up on to the roof of the Chapel of St. Helena, which is included in the Abyssinian Convent, and where their Eve service was in progress. A small crowd was here, waiting for the procession to issue from a long tent which had been erected at one side. Standing outside in the clear starlight, we could hear the rise and fall of voices chanting in melancholy cadence, and from time to time the deep booming note of a drum that spoke to a Western imagination of the hidden recesses of primeval forests, and rites more strange and ancient than hallowed. Presently we managed to squeeze inside the tent, where, in a space designed for, say, forty, at least a hundred persons were amicably herded together. The dragoman of the Abyssinian Convent (discovering our connexion with the English Bishop¹) interrupted the officiating priest to introduce us, and also wrested chairs from others of the clergy for our accommodation near the Abbot. All took the interruption very placidly and quite as a matter of course; the embarrassment was entirely on our part. To our uninformed minds the service

¹ Bishop Blyth.

proceeding was rather pointless ; it seemed to consist solely in reading out of a large and ancient volume, thrumming on a bell-shaped drum, and occasional outbursts of chanting in a very dolorous key. Some of the clergy had curious silver sistra, which they shook monotonously to and fro. The chief interest for us lay in watching the faces before us, stamped as they were with the weariness of centuries, faces that could only belong to the scions of a very ancient race. They are a strange people, the Abyssinians ; they are probably the oldest Christian nation extant, dating from the fourth century, when Greek missionaries from Alexandria converted them. They have preserved through ages and through generations the form and tradition of a somewhat crude and barbaric Christianity ; they allow polygamy, and forbid the eating of swine's flesh ; both baptism and circumcision are practised ; controversies on the Nature of Christ, long since forgotten, still excite their orthodoxy ; Pilate is accounted a saint for his words " I am innocent of the Blood of this just Man," and their devils are all most artistically white.

Presently they all struggled to their feet, and strayed out upon the roof in a somewhat disorderly procession, bearing lighted tapers. The effect was both weird and picturesque—the dark melancholy faces and bright rolling eyes, the ancient robes and gleaming jewels, the monotonous thrumming of the drum pierced by the sharper note of the sistrum, and the never-ceasing roll of that guttural minor chant. This year (we could not find out why) they did not use either the curious silver crowns or the large velvet and gold-embroidered umbrellas that usually adorn the procession. We watched it go its round three times, seeming more like a train of melancholy ghosts let loose upon earth for a space than part of a Christian service in the twentieth century ; then we went back into the church.

The sound of sweetest chanting drew us on willing feet up the narrow slippery steps to Calvary, where, amid the subdued shimmer of silver lamps, a Russian service was in act. There is nothing sweeter, more harmonious, or more peaceful than Russian Church music unaccompanied ; every Russian seems a natural musician, and the Russian voice can express tones and depths of sound that are beyond the compass of ordinary throats. These strains were as sweet and as haunting as the Pilgrims' Chorus from *Tannhäuser*.

Passing quietly out of Calvary we climbed many steps, broad and narrow, steep and uneven, and trod dusty passage-ways, till we came out upon a narrow gallery very high up in the roof of the Greek Cathedral. Looking down, our eyes picked out of the gloom of that dim place the few worshippers who are never absent, and the soldiers beginning to form up already for the Midnight Mass. From the distance came the solemn chanting of the Russians in Calvary. But the wonder of it all lay in the lights—the countless lights that patient hands had awakened in every corner and recess of this wonderful church, lights that shone and twinkled in starry clusters, lights that burned dim and steady in silver lamps, crowns and circles and constellations of light, light everywhere, soft, brilliant, searching, festal. Far down below were faint sounds of moving feet, and the passing of shadow-like forms, and the murmur of voices; but we were in another world up in that gallery, wrapped round in an extraordinary sense of peace and remoteness quite indescribable. It was the climax to the experiences of a wonderful day—which had been, perhaps, an analogy in brief of life, the noise and clamour and unrest of the earlier part, followed by the calm and quiet of this starlit hour. It quickened the imagination and spoke through it to some deeper feeling, of which the imagination was only the expression. For here some faint realisation of the true life of the church touched you; the glare and glamour, the strife and pettiness, that mar the wonderful building, had no power to break the utter peace of this remote solitude. It was as if the prayers of all the countless worshippers had gathered in a brooding calm up here, in this dim place above the piercing lights. It was an influence not to be resisted, even if you had the will.

With slow reluctant feet we retraced our way downstairs, paused one moment in the place of Calvary, and so into the body of the church below. Already it was filling for the great Midnight Mass, though it was barely ten o'clock when we took our places. Through the kindness of the Patriarch we were well in front, just near the entrance to the Sepulchre itself, where His Beatitude was to be, while the double row of soldiers behind kept off the ever-swelling crowd of Russian and other pilgrims. The Mass began with a splendid procession of clergy, Archimandrites, and Bishops, with banners and censers. The Patriarch walked alone at the end, all in Easter white, afire with jewelled orders and

icons; two deacons, walking just in front, turned every few moments to swing their censers towards him, bowing reverently each time. The slow rise and fall of the chanting, the magnificent robes and jewels, the sweet breath of incense, all combined to make the scene a striking one as the procession thrice wound slowly round the shrine. A young Turkish officer went first of all to clear a way (for a congregation cannot very well be orderly in ranks, where there are no seats or bounds of any kind); we were struck by his gentleness and good-temper with the crowd, and it was a shock to learn next day that when he went home after the service, receiving no answer to his knock, he had to break in, only to find his bride of three weeks had been robbed and murdered by her black servant during his absence, presumably for lust of her wedding-jewels. Splendid as the service was in scenic effect and colour, there was about it also a soberness and restraint which reminded us that it was still the Vigil of Easter. The hush of expectation lay upon that massed crowd, and grew upon us all as the hour drew on to midnight. The service was long, and a little wearying to those who could not understand Greek, but it was really a service, not merely a ceremony, as so many of the Eastern rites seem to us. Presently the Patriarch went into the Greek Cathedral of the Resurrection, and the Litany of Peace was sung, the slow rhythmic beat of the chant fitting most harmoniously the beautiful words of the Litany.

For the peace from above, and the salvation of our souls . . .

For the peace from above, and the salvation of our souls . . .

For the peace of the whole world . . .

For this Holy House, and those that with faith, reverence, and fear of

GOD enter therein . . .

For this Holy City . . .

Let us beseech the LORD.

What a fitting preparation for the Divine Oblation on Easter Eve!

So with prayer, and chant, and much stately ritual, the hours wore on to midnight. And then, with most impressive effect, the Patriarch, standing before the Sepulchre, lifted up both arms and cried aloud:

Christ is risen! Alleluia!

Alleluia! He is risen indeed!

that great waiting, rustling crowd made answer in one glad shout. The great bells rushed together in tumult overhead; banners and

tapers were raised and lowered thrice, like a flag in salute; the pilgrims, some with tears of joy, embraced each other, saying: "Christ is risen!" What a tremendous force the words had for them, uttered in the very city itself, and, as they so ardently believe, at Christ's own Sepulchre! The wave of rejoicing caught us too, for who could be there and not share in anything so heartfelt and sincere? It was all most lovely.

Following upon this wonderful scene came the administration of the Holy Communion. The Patriarch first received himself from two Archbishops; then he communicated them all, each one by name, and each one, before returning to his place, kissed the Patriarch's hand. It was all very reverent and impressive. After the Bishops and clergy had received, the Orthodox Consular staffs came forward; and then the Russian pilgrims began to press up, their rugged faces shining with emotion and joy. To them this was the climax of all—to receive the Holy Sacrament at the very spot where faith assured them the Body of Christ had lain. But in their ecstatic devotion there is something a little alarming to the outside spectator; perhaps it is that absolute heedlessness of anything but the object in view. If you give way before their forward movement, well and good; if not, you must take your chance, for you do not exist for the Russian pilgrim; he will walk over you as soon as not if you fall, for that is your concern, not his. It is not that he is unkind or wilfully rough, only that he is so enthralled by the fullness of the moment that outside considerations simply do not touch him; he neither sees nor hears apart from his service. Mindful of this somewhat terrific power of concentration, we gave way before that solid forward move; the soldiers made place for us, and somehow we were passed through the crowd and gained the courtyard outside. It was cool and fresh and quiet, flooded with the glorious light of the Easter moon—a great contrast to the heat, the quivering lights and tapers, the overwrought throngs in the church behind us, whence the chanting reached our ears in receding waves of sound.

It was nearly three, and as we passed through the silent streets the Holy Sepulchre bells once more clashed out, announcing the close of the service. We breathed a hope that it meant also some rest for the weary, fasting Patriarch.

We had brought away a harvest of thoughts and impressions, too deep to be lost; but we had left behind us the power to express

them. The peace of Easter was abroad, as well as in that wonderful church and haunted dome above the lights. As the bells rang out their jubilant welcome to the dawn of Easter, all unbidden there sprang to mind the words of the old Mozarabic collect:

“Behold, O Lord, how Thy faithful Jerusalem rejoices in the triumph of the Cross and in the power of the Saviour!”

THE JEWISH INSCRIPTION FROM 'AIN DŪK.

By RABBI A. MARMORSTEIN, PH.D., Jews' College.

ALL students of Jewish history, to whom Father Vincent's article in the *Revue Biblique* (1919) is not accessible, will surely feel greatly indebted to Mr. S. A. Cook for his comments on and review of the inscription in the *Quarterly Statement*, 1920, April, pp. 82-87. There is no need to point out the great importance of the find. The endeavours of Father Vincent, Prof. Clermont-Ganneau, and of Mr. Cook show clearly the difficulties as well as the importance of the new inscription. Jewish literature is, we think, the best help in dealing with the many problems facing the archaeologist. We may be permitted to offer a few remarks on this subject.

In lines 1 and 4 occur the phrase **לְכִירִין לְטַב** or **לְטַב דְּכִירִין**. This figure of speech reminds us of the similar words which are placed at the head of memorial lists found so frequently in the fragments coming from the Cairo Geniza. Such memorial lists were published by M. Gaster (in the *Gedenkbuch für David Kaufmann*, p. 241), by J. Greenstone (*Jew. Qy. Rev.*, n.s. 1, p. 43 ff.), by S. Poznański (*Rev. Ét. Juives*, 51, 52; 66, pp. 60-74), by G. Margoliouth (*Catalogue of Heb. MSS., British Museum*, Or. 5549, 1). Some of these lists are headed by the formula:

דְּכָרָן טַב לְנִיחֵי נַפְשֵׁתָא לְזִכְרַת הַמִּיּוֹחֶסוֹת עֲדִיכָב
(Gaster, *l.c.*, p. 241). MS. Adler No. 2953, 3, reads also:

דְּכָרָן טַב לְנִיחֵי נַפְשֵׁתָא לְ וְהַחַיִּים וְהַנִּיחּוּמִים לְפַלְ
It is identical with the similar formula used in the Rabbinic writings: **זִכְרָן לְטַב** (see *M. Baba Mezia*, p. 60A; *Pal. Berachoth*, 12C; *Bab. Sanh.* 2B; *Bab. Hullin*, 54A; *Bab. Taanith*, 10B; cf. Zunz, *Zur*

Geschichte und Literatur, p. 308, and M. Güdemann, *Geschichte des Unterrichtswesens*, p. 134; *H.B.*, XIV, 44). The phrase is used with reference to the living as well as to those departed from this world (*v. Reifmann in Ozar Tob*, 1881, p. 40; *R.E.J.*, IV, p. 228, and LXX, p. 109).

In line 2 we read **בנימין פרנסה**. In Palestinian documents and writings there is a tendency to spell the words *plene*, whilst the Babylonians write *defectiv*. Instances for this fact are given, and other interesting observations on this subject can be found in Rapoport's *Letters*, **אגרות שיר**, pp. 63, 158, and 180. Benjamin is styled **פרנסה**, which may be either instead of **הפרנס**, or **ה'** is an abbreviation of **הקהל**, **העדה** or **העיר**, the community, the city. Jewish literature is still lacking a useful monograph on the history of the title and dignity of the *Parnas*. Some valuable hints are given in A. Büchler's *The Political and the Social Leaders of the Jewish Community of Sepphoris in the Second and Third Centuries*. London, 1909 (Index *s.v.* Parnas). In the documents from the Geniza the family name **הפרנסי** is not unusual.¹ To the meaning of the word, *v. M. Sachs*, *Beiträge zur jüd. Sprach. und Altertums-kunde* I, p. 100, note, and *M.G.W.J.*, III, p. 36.

Line 3. **יוסה**. The name is often to be found in Palestinian sources, *e.g.*, **רבי יוסה בר אבבי** (*Jer. Taan.*, 68c); **ר' יוסה בר זמינא** (*J. Haq.*, 79a); **יוסה בריה דריב"ל** (*J. Taan.*, 64c); see Z. Frankel, *Introductio in Talmud Hierosolymitanum* (Breslau), p. 99 f.

Lines 6 and 10 **אתרה קדישה**, see Targum Onkelos Ex., 29, 31, and Targum Eccl. 8, 10.

Line 8 **כל מקמה** is the same as **בל היקום**, see *Bab. Sanh.* 110A, with R. Eleazar's remarks (3rd cent.) on Deut. xi, 6 ("and all the substance [A.V., R.V. 'every living thing'] that followed them"):

א"ר אלעזר זה ממונו של אדם שמעמידו על רגליו.

R. Eleazar says, "this is a man's wealth which places him on his feet," see also *Bab. Pes.* 119A. We find also the word **מקמה**, in the meaning of "property," *e.g.*, *Gen. rab.* 73, and *Levit. rab.* 5.²

¹ See *MS. Bodl.* 2878, 88; 2878, 1 and 11; Tayler-Schechter (Cambridge), 24, 49.

² *Gen. rabba* 73, 4, R. Levi ben Zechariah says: "Before a woman gives birth to a child, she is being blamed for every offence; after she gave birth to a child:

מאן אכל הדא מקמתא? ברך
מאן תבר הדא מקמתא? ברך.

Line 9 cannot be read חוקה, it is certainly חוקה. חוק means in later Hebrew "contribution," e.g., in the Chronicle of Abraham Ibn Daud (ed. Neubauer, *Medieval Jewish Chronicles*, I, p. 67):

... וקודם לכן היתה סבה שנכרת חוקם של ישיבות.

The lacuna may be filled in perhaps: והוא[ית]ון חוקהון "and those who have offered their contributions" ?

Who ate this good thing? Thy son. Who broke this valuable thing? Thy son." Lev. rabba 5, 8. R. Acha says: "There is a woman who understands the way of borrowing things, and there is another who does not understand the way of borrowing things. The woman who knows how to borrow comes to her neighbour, although the door is open, she knocks at it, and says: 'Peace be with you, my neighbour! How do you do? How is your husband? How are your children? May I come in?' She (the neighbour) says: 'Well, come in! What can I do for you?' She says: 'אית לך מקימה פלונית תנתן לי'. Have you got such and such a thing, could you give it to me? She says 'yes!'" R. Abbahu, in the name of R. Jochanan, says: "That is the order of a σύμφωνον (סמפון, agreement): I, X, the son of Z, marry you, Y, the daughter of P, on the condition to give you מוקמת פלן, such and such property (or amount of money)." Jer. Gittin 7, 6, see also Jer. Maaser Sheni 5, 3, פלן ברי יסב מקמת, פלן, "My son X shall take this or that property (valuable thing)."

¹ "And before this time, for some reason, the contribution for the Academies were cut off," v. R. É. J., LXX, p. 102, note 1, where ויהב חק is a misreading for דהב.

NOTES AND QUERIES.

The 'Ain Dūk Mosaic.—In the April number of the *Journal of the American Oriental Society* Prof. Torrey suggests that the inscription belongs to the fifth century. He notes that the spelling of the name Benjamin is distinctly late, as also is the form of the participle ד (for די). He translates: "Honoured be the memory of Benjamin the Treasurer, the son of Joseph. Honoured be the memory of everyone who lends a hand and gives (יָהֵב), or who has already given (יָהַב), in this holy place, whether gold or silver, or any other valuable thing; for this assures them (דִּהוּא לִהוּן) their special right in this holy place. Amen." He states that בן is an abbreviation of בר נש.

S. A. C.

TRANSLITERATION OF HEBREW AND ARABIC CONSONANTS.

HEBREW.

HEBREW.	ENGLISH.		HEBREW.	ENGLISH.	
א	'		כּ	<u>kh</u>	
ב	b		ל	l	
בּ	<u>bh</u>		מ	m	
ג	<u>g</u>		נ	n	
גּ	<u>gh</u>		ס	s	
ד	<u>d</u>		ע	'	
דּ	<u>dh</u>		פ	p	
ה	<u>h</u>		פּ	f	
ו	v, w		צ	<u>z</u>	
ז	z		כּ	<u>k</u>	
ח	<u>h</u>		ר	r	
ט	<u>t</u>		שׁ	<u>sh</u>	
י	y		ס	<u>s</u>	
כ	k		תּ	<u>t</u>	
			תּ	<u>th</u>	

ARABIC.

ARABIC.	ENGLISH.		ARABIC.	ENGLISH.	
ا	'		د	<u>d</u>	
ب	b		ت	<u>t</u>	
ت	t		ظ	<u>tz</u>	
ث	<u>th</u>		ع	'	
ج	<u>g</u>	or j in Syrian Arabic.	غ	<u>gh</u>	
ح	<u>h</u>		ف	f	
خ	<u>kh</u>		ك	<u>k</u>	
د	<u>d</u>		ك	k	
ذ	<u>dh</u>		ل	l	
ر	r		م	m	
ز	z		ن	n	
س	s		ه	h	
ش	<u>sh</u>		و	w	
ص	<u>z</u>		ي	y	

Long vowels marked thus :—ā, ē, ī, ō, ū.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

ARRANGEMENTS were made to commence the excavation of Askalon in the latter part of August, and by the time this issue of the *Quarterly Statement* is in the hands of subscribers it is expected that operations will be well advanced. In the *Illustrated London News* for August 21st, Dr. Hogarth writes on the proposed excavation, pointing out the many questions which the work should settle one way or the other. Dr. Garstang "is out to lay bare all he can of the Philistine civilization, of whatever origin it was," and among the chief questions to be settled is "whether it was in virtue of a distinctly higher apparatus of civilization that the Philistines so long terrorized the Hebrews, and if so, whence that civilization came and whither it went."

Palestine, the organ of the British Palestine Committee, in its issue of June 26th, concludes a brief account of the Fifty-fifth Annual General Meeting of the Fund with the following paragraph:—

"We are always glad to support any appeal on behalf of the Palestine Exploration Fund, which has such a fine record of work, and without whose labours our knowledge of Palestine would be scant indeed. Some time ago we made references of a rather critical character to some plans in connection with the British School of Archaeology in Jerusalem. These seem to have been read in some quarters as a reflection upon the work of the Palestine Exploration Fund. We gladly correct that misapprehension. At the same time, we would like to repeat our appeal for international co-operation in archaeological work in Palestine. Much better than individual enterprises on a national basis will be a single comprehensive plan under international direction."

Bible Lands, the quarterly paper of the Jerusalem and the East Mission (July), gives an account of the "Palestine Oriental Society," formed at a meeting of the Jerusalem Representatives of Societies interested in Palestine. The moving spirit was Prof. A. T. Clay, the distinguished Assyriologist, Professor of Assyriology at Yale University, who has been visiting Palestine and Mesopotamia as the "Annual Professor of the American School in Jerusalem":—

"At the preliminary meeting convoked by Dr. Clay, on the 9th January, some thirty scholars were present, representative of the various Latin bodies, the Greek and the Anglican Churches, the official Inspectors of Antiquities attached to the British Army of Occupation, the British School of Archaeology, the Palestine Exploration Fund, the American School of Archaeological Research in Palestine, and three distinguished Jewish Scholars. All were keenly interested and at once ready to launch the venture. With no loss of time the Palestine Oriental Society was inaugurated, a form of constitution was drawn up, and officers of the Society were elected. The following were chosen as the Board of Directors:—President, the Very Rev. Père Lagrange, Directeur de l'École Biblique de St. Étienne, Jerusalem; Vice-Presidents, Prof. Clay and Prof. Garstang, the Director of the British School of Archaeology; Secretary, Dr. Nahum Slousch, Professor of New Hebrew, the Sorbonne, Paris, and a well-known authority on North Semitic Epigraphy; Treasurer, Rev. H. Danby, of St. George's Cathedral, Jerusalem, together with Mr. Eliezer Ben Yehuda, the famous editor of the *Thesaurus Totius Hebraicitatis et Veteris et Recentioris*; Colonel Storrs, Military Governor of Jerusalem; and the Rev. Père Leopold Dressaire, Supérieur des Pères Assomptionistes, Notre Dame de France, Jerusalem.

"The Society intends to arrange Meetings from time to time, and, in addition, in order to meet the needs and interests of a wider public in Europe and America, it proposes the publication of periodical reports containing a choice of the papers read at the various meetings. For the latter object, the following were asked to undertake the duties of the Editorial Board:—The Rev. Père Dhorme, Prior of the Dominican Convent; Mr. David Yellin, President of the Society of Jerusalem Jews (one of the chief workers in the wonderful revival of Hebrew as a spoken language), and the Rev. H. Danby. It is hoped that matters

will progress sufficiently fast to make possible a first meeting towards the end of March, and, as soon as possible afterwards, the Society will publish the first set of its Proceedings."

By the middle of May over 120 members were gained, and at the first meeting, held on May 25th, nearly twenty papers were read on subjects that ranged from linguistic and text-critical matters to numismatics, archaeology and anthropology, and comparative religion.

Prince Michel Sontzo points out in the *Comptes Rendus* of the Paris Academy of Inscriptions, 1919 (pp. 150-157), that kernels of grain are being used in modern Persia in place of metal weights. In ancient times the kernel of wheat of the Romans was the same in weight as that of the Babylonians, and the Antiochian heavy talent was identical in weight with that of the talent of Susa. The Hebrew talent weighed 864,000 kernels, which is the same as the talent of double silver darics. Prince Sontzo argues that sixty times the weight of a kernel of barley is the weight of the Median siglos; 3,600 kernels is the weight of the Median and Neo-Attic mina, and 216,000 kernels equal the weight of the Median and Neo-Attic talent. (From the *American Journal of Archaeology*, April-June, 1920, p. 174.)

According to the Jerusalem letter (July 25th) in *The Near East* (Aug. 19th), provision has been made for a cadastral survey to commence in the district of Gaza and Beersheba. The necessary powers are given to authorized officials to carry out their work, and occupiers of land are called upon to demarcate and erect and maintain boundary marks, clear boundaries, provide labour, and otherwise assist. As regards boundary pillars or marks, in village or public lands, the *Mukhtar* (Headman) is responsible. Contraventions under the Ordinance are punishable by fine or imprisonment, or both. The correspondent adds that the status of *Mukhtars* is being recognised, and this will contribute much towards the reign of order and honesty in rural districts. "The haphazard Turkish methods are being replaced by rules which will do much to bring their office, with all its miscellaneous but important and responsible work, into good repute. A revised scale of fees on a very fair basis is published. The *Mukhtar* is responsible for issuing certificates which are the basis of many transactions, such

as land registry transfers, sales of animals, matters of inheritance, guardianships, marriages, records of births and deaths; all of which duties have been very casually performed in the past. An important duty relates to the collection and payment into the Treasury of tithes on cereals and certain other produce within three months of publication of tithe redemption prices by district governors. The *Mukhtars* are paid 2 per cent. on such collections, settlement being half-yearly."

An interesting article on "The Dog River," by Mr. Edward J. Thompson, M.C., appears in the *Spectator*, July 31st. Writing on the "glory of Lebanon," he remarks that the cedars are now a group of some 400, about 6,400 feet above the sea; also on Jebel Baruk, about 8,400 feet up, some hundreds of cedars still climb the rocky slopes. Apart from a dozen or so scattered through the hills, these are all: the rest have been taken and pillaged. Near the mouth of the Dog River the conquerors of old—Rameses, Tiglath-Pileser, etc.—made the rocks their visitors' book; and, latest of all, a "glaring white—terribly, overwhelmingly white—tablet" tells that the First Indian Army Corps, together with a French detachment, occupied Beirut and Tripoli in October, 1918. At the Beirut waterworks, "the genial Swede who has taken a Scot's name," has on show an amazing collection of flints, arrowheads by the hundred, stone scythes, adzes and spearheads.

In *The Christian* the Rev. Harrington C. Lees, M.A., has been publishing a series of instructive articles on "The Walls of Jericho and the Archaeologists," based upon the *Quarterly Statement*, Father Vincent in the *Revue Biblique*, and other sources. Mr. G. K. Chesterton's articles in *The Daily Telegraph* on "The New Jerusalem," will not fail to have attracted many readers. In them he has succeeded in communicating the spell of the East, and the pictures he paints of Eastern psychology are both charming and illuminating.

Interesting illustrated descriptions of Jewish progress in Palestine and of the Samaritan Passover are given by Mr. Harold Shepstone in *The Graphic* (August 21st) and *The Illustrated London News* (September 4th) respectively.

A broad-gauge railway line between Ludd and Jaffa is in prospect of immediate construction.

It is stated that Jewish workmen building a public road near Tiberias, have discovered what are believed to be the ruins of the ancient city. According to *The Times* (August 18th) permission has been granted to the Jewish Exploration Society to undertake immediate digging in the locality.

An enlarged edition of Mr. Reynolds Ball's *Guide to Jerusalem* (A. and C. Black) is in course of preparation. The second edition has been considerably revised, re-written and enlarged, and will be published towards the close of the year. It is not confined to Jerusalem, but describes excursions as far afield as Damascus and Baalbek.

The series of articles by Dr. E. W. G. Masterman, entitled "Hygiene and Disease in Palestine in Modern and in Biblical Times," has been reprinted, with a Preface by the late Prof. Alexander Macalister, and is now on sale. These valuable and important articles deserve the careful attention both of students of the Bible and of all who are interested in modern Palestine. The future of Palestine, which we all hope will be happier and brighter than before the War, will so eminently depend upon the good health of its inhabitants, and in particular of the settlers who have not had time to become acclimatised, that Dr. Masterman's publication is sure to find a warm welcome and supply a want. Price 2s. 6d., postage 3d. extra; in cloth 4s.

The Committee would be very glad if subscribers would be disposed to present to the Fund sets or volumes of the *Memoirs of the Survey of Western Palestine* and also of the *Quarterly Statement*.

In 1876 the Society published a volume of Photographs of Biblical Sites, by Lieut. H. H. Kitchener, R.E., F.R.G.S., containing twelve photographs taken by Lord Kitchener during the time he was at work on the Survey of Western Palestine, together with a short description of each written by himself. Some of the views taken are no longer obtainable, as new buildings have sprung up everywhere, altering or marring old sites. The descriptions, though so short, are charmingly written, and show what a strong feeling Lord Kitchener had for the Holy Land. He took the keenest

interest and pleasure in the preparation of this, his only book, as his letters show, though the actual publication of it was left in Sir Walter Besant's hands, as Lord Kitchener returned to Palestine before it was in proof. There are a few copies of this book still unsold, and these can be had on application to the office of the Society, 2, Hinde Street, Manchester Square, W., at the original price of one guinea, postage extra.

Fifty Years' Work in the Holy Land: A Record and a Summary, 1865-1915.—Under this title the late Colonel Sir C. M. Watson, K.C.M.G., etc., gave an entirely new revision of that *résumé* of the work of the Fund which has been issued from time to time in order to furnish readers, and—especially—new subscribers with a synoptical account of the more important aims and achievements. Such accounts have been published in 1870, 1872, 1886, and 1895, so that twenty years have passed since the last revision—years during which most valuable excavations have been undertaken, notably at Gezer. The year 1915 being the Jubilee of the Palestine Exploration Fund a new edition was especially appropriate, and old subscribers as well as new will find that the book by the late Chairman of the Executive Committee gives an admirable bird's-eye view of the work of the Fund. Although space allows the book to provide only the bare outlines of what has been done, the material is so arranged as to include all information necessary to explain the different expeditions and excavations. A map is also appended containing all the important names and sites. Chapters are written on the reason why the P.E.F. was established; the foundation of the Society in 1865; the preliminary reconnaissance of Palestine, 1865-6; the explorations at Jerusalem, 1867-70; the expedition to the Desert of the Exodus, 1869-70; the survey of Western Palestine in 1871-7; the survey of Eastern Palestine in 1881-2; the geological expedition and survey of the Arabah in 1883-4; the excavations at Lachish, Jerusalem, etc. (five chapters), the survey of Southern Palestine in 1913-14; the Palestine Pilgrims' Texts, and a concluding chapter on the administration of the Society. There are two appendices: the chronology of the P.E.F., and the chronology of the publications. The book is published by the Committee of the Fund, and can be had on application to the Assistant Secretary. Price 3s. 6d.; postage 6d. extra.

The Committee have brought out a new edition of the ($\frac{3}{8}$ in. to the mile) Map of Western Palestine, of which the original edition has been for some time out of print. It is in two large sheets, and is, primarily, a traveller's map. The roads and railways constructed since the original survey have been added. For the sake of clearness, only the modern names are given. The hill shading is in a lighter tint for the same reason. All the country beyond that actually surveyed is shown in outline only. In a few years it may be possible to add much of this in a further edition. In the meantime, this is the clearest map and the easiest to consult of any yet issued by the Society. The price of the complete map is 7s. 6d. If desired, the map can be mounted on linen to fold, 15s. 6d. Subscriber's price, 6s. unmounted and 13s. mounted; postage 6d. extra.

The Library of the Palestine Exploration Fund contains many duplicate volumes, including standard works by Robinson, Ritter, Stanley and others. They may be had separately, and a list, with the price of each volume, has been prepared, and can be obtained on application.

The list of books received will be found below, pp. 152-154.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Local Secretaries.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

Members who have not yet paid their subscriptions for the current year will oblige the Committee by doing so without delay, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1919 was published in the Annual Report, issued with the April number.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work our former Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 7s. 6d., by post 8s.

A complete set of the *Quarterly Statements*, 1869-1910, containing some of the early letters (now scarce), with an Index, 1869-1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 4, except Saturdays, when it is closed at 1 p.m.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Elihu Grant, Honorary General Secretary to the Fund, Haverford College, Pa.

The Committee have to acknowledge with thanks, among other journals and books, the following:—

The Near East: a Weekly Review of the Politics and Commerce of Palestine, Mesopotamia, Asia Minor, etc. Letters from Jerusalem, etc.; articles by Miss Blyth; reviews of books on the Near East, etc., etc.

The Subject Index to Periodicals, 1917-1919. Issued by the Library Association. A. Theology and Philosophy (including Folk-lore). Caxton Hall, Westminster. [A classified survey with a brief reference to the drift or purpose of the articles mentioned.]

The Irish Theological Quarterly, July, 1920.

The Journal of Egyptian Archaeology, 1920, Jan.: The Sumerian treasure of Astrabad, by Prof. Rostovtzeff; April: Menes and Naram-Sin, by Dr. Albright; The ancient military road between Egypt and Palestine, by Dr. Alan H. Gardiner; July: The treaty of alliance between Hattusili, king of the Hittites, and Ramses II of Egypt, by Prof. Langdon and Dr. Gardiner.

Palestine: The Organ of the British Palestine Committee: June 26, Phosphates in Palestine; July 3, 10, Aug. 7, The water resources of Palestine; Aug. 14, 21, Greater Lebanon.

Bible Lands, July, 1920: The Armenians and the Armenian Church, by Rev. A. Ward; The Palestine Oriental Society, by H. D.

Studies, Sept., 1920: Palestinian Customs as illustrating the Bible, by Dr. Edmond Power, S.J.

The Zionist Review: Aug., Damascus, by Eugen Hoeflich; Sept., The industrial development of Palestine, by P. Horowitz; Palestine letter.

The Palestine Weekly.

American Journal of Archaeology, April-June: The mediaeval history of the double-axe motif, by R. B. O'Connor, with note by C. R. Morey.

The Jewish Quarterly Review.

Art and Archaeology.

Journal of the American Oriental Society.

American Journal of Philology.

Homiletic Review.

The Hebrew Christian Alliance Quarterly, April, 1920.

Revue Bleue, Aug. 21, 1920: A synagogue of the Herodian Age at Jerusalem, by Prof. Clermont-Ganneau.

Journal Asiatique, Jan.-March: Review by Huart of report of the "Chambre de Commerce de Marseille Congrès français de la Syrie: III enseignement; IV médecine et hygiène publique."

Revue Biblique, July: Epigraphical Mission to Palmyra, by Father M. R. Savignac.

Al-Mashrik, Revue Catholique Orientale Mensuelle, July: Arab publications since the War; Mecca and the Sherifs, and other articles, by P. L. Cheikho, S.J.; Insect Parasites, by P. Al. Torrend, S.J., etc., etc. Aug.: The History of the Monastery of Sharfé, by the

Abbé Isaac Armalé ; Arabia : Hadramaut, Oman and Koweit, by P. L. Cheikho, S.J. Sept. : The Cult of Spirits across the Jordan, by the Abbé Paul Salman.

Hatikwah : Organe bi mensuelle de la Fédération des Sionistes de Belgique.

See also pp. 180 *sqq.*

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire to acknowledge with thanks the following contributions to the Library :—

From Mrs. Offord :—

A valuable collection of lantern slides.

From Mrs. Ross Scott :—

New Light on the Bible and the Holy Land. By Basil T. H. Evetts.

The Committee will be grateful to any subscribers who may be disposed to present to the Library any of the following books :—

The Memoirs of the Survey of Western Palestine.

The Quarterly Statement, from 1869 up to date.

Duc de Luyne, *Voyage à la Mer Morte* (1864) ; published about 1874.

K. von Raumer, *Der Zug der Israeliten.* (Leipzig, 1837.)

Lagarde, *Onomastica Sacra* (1887).

The Antonine Itinerary—an edition by Parthey and Pindar was published in 1847 at Berlin. An edition in Russian is also extant, but is therefore not available save to the few who know that language.

Prof. Flinders Petrie's *Tell el-Hesi* (*Lachish*).

New Edition of the Babylonian Talmud English Translation. Original text edited, formulated and punctuated by Michael L. Rodkinson. Revised and corrected by the Rev. Dr. Isaac M. Wise. Published by the New Amsterdam Book Company, New York. Vol. I, *Sabbath*, already in the Library, subsequent volumes wanted.

For list of authorised lectures and their subjects, kindly write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

THE WALLS OF GAZA.

By PROF. J. GARSTANG, D.Sc.

WHILE examining, recently, the site of Gaza with Mr. Phythian-Adams, our attention was directed by Major Mills, the Military Governor, to a series of soundings which had been made in the foot of the northern escarpment of the mound upon which the modern city is situated. The holes have evidently been made since Mr. Duncan Mackenzie visited the site, as reported in the *Quarterly Statement* for 1919. They are sufficiently large to creep into, and three of them contain instructive stratifications of pottery from Graeco-Roman times. A fourth (not in this order) seems to have hit off a depression in the stratification, and to have been largely filled with broken potsherds, etc., of late date. The fifth hole descends below the level of the others, and has cut into the very evident remains of a massive brick wall. The core of the wall is composed of unbaked bricks, generally of dimensions 14 by 11 by 6 inches, and it is faced, as the climate necessitates, with burnt bricks, which are of the same general dimensions. In the lower courses there are some burnt slab-bricks of larger size, measuring 18 inches by 7 inches; these were apparently foundations. On the eastern side of the cutting there seemed to be also a reinforcement of stone; this feature lies nearest to the depression previously mentioned as visible in an adjoining hole, and suggests the possibility of an original gateway at that point.

The existence of an enclosing wall of brick suggests an Egyptian influence, and the appearance of the work fully maintains the suggestion. One is reminded of the old Nile fortresses of this style, like those of el-Arâbah and el-Kab, or those of Qubban and Kostamneh, further south, as well as innumerable public buildings. The facing of red bricks is not common in Egypt proper where rain is rare, but it is known, and it appears plentifully further south, for example at Meröe, where heavy summer rains fall.

One might adduce the analogy of red brick buildings on Assyrian sites; and more particularly walls of sun-dried bricks faced with

burnt bricks, characteristic of Syro-Hittite sites further north. But the connecting link is missing. Rampart walls partly constructed of mud brick at Jericho and at Megiddo are different in style and already far afield, while, in the Philistine area, some upper work of brick on the wall of Tell es-Safi is apparently the single exception to the general character of the ancient fortifications of Palestine, which are otherwise, so far as we know them, invariably of stone.

On the other hand, the dominance of an Egyptian military influence at Gaza in antiquity is fully consistent with its position and history. Gaza was indeed all-important to the Pharaohs of the New Empire, the key to their ambitions and possessions in Syria. From the XVIIIth dynasty onwards it is found, as frequently as not, in their possession or subject to them, and the only period when it could claim a real independence was apparently during the early centuries of the Philistine occupation.

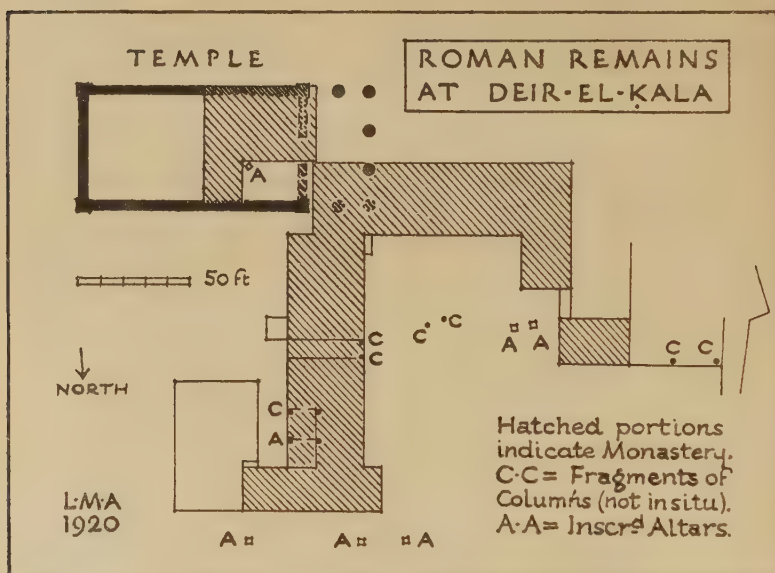
Unfortunately, the date of the wall is as yet undetermined, for the section contained no evidence. But, to judge from its position and relations, it seems to be earlier than a neighbouring wall, visible in the face of the escarpment, which can be assigned to the fifth, sixth, or seventh century B.C. upon the evidence of potsherds readily dated by Père Vincent. The superior limit is given by some fragments of Israelitish pottery buried in the wall, and the inferior one by a characteristic fragment of imported Attic ware overlying it. In the wall there were fragments of earlier date, but the wall cannot be earlier than the latest of these.

The secondary wall being thus roughly dated, the other may be judged from its level, its character, and its position to be considerably earlier. May be it goes back to the Tell el-Amarna period. Excavation alone can further elucidate the facts; that which seems to be established is in itself important, namely, that the town Gaza really occupies the site of the historical fenced city of antiquity.

ROMAN REMAINS AT DEIR EL-KALA, LEBANON.

By LAURENCE M. ANGUS, M.A., A.R.I.B.A.

THE Roman Remains illustrated by the accompanying plan and photographs, are embodied in the Maronite Monastery of Deir-el-Kāla, on a height 2,000 ft. above, and seven miles S.E. of Beirut.



During the war they have been further uncovered, and I took the opportunity of a short stay at Brummâna, in the spring of 1920, to make a few notes of some of the fragments. The podium of the temple and the lowest drums of four of the unfluted columns of the western portico are clearly visible, and I managed to piece together the architrave of the entablature. I could see no traces of the frieze or cornice, but a small portion of the volute of an Ionic capital of proportionate size remains. The temple measured 136 feet 3 inches by 55 feet 4 inches over all (of which the cella

took 106 feet 7 inches). There were four columns in the front row of the portico, the centre bay being the widest, and probably



Volute of Capital and Altar.

two only in the back row; each column has a diameter of 5 feet 7 inches, and was, therefore, about 47 feet high, of three shaft drums and a base and capital. The entablature must have been about $9\frac{1}{2}$ feet high, giving a total height for the building of about $56\frac{1}{2}$ feet. The design of the entrance doorway is not apparent,



Altar of Jupiter and Volute of Capital.

but the west wall certainly continued straight across, as indicated on the plan, without recessing back from the antæ ends of the side walls. The ancient entrance stairway, if any, is not visible. The

mouldings of the podium, as far as they are cut, are almost identical in character and measurements with those of the podium of the Temple of Bacchus at Ba'albek; there, as here, the podium returned round the antae into the portico. The two buildings are probably contemporary.

The dedication of the temple at Deir el-Kala was, according to an inscription, "Jovi Balmarcodi," which has been translated, "Lord of the Dancing Festivals."



Base of Column with Portico of Temple.

Lying in a corner against the church, which stands on part of the site of the temple, is a small altar carved with a figure of Jupiter waving a whip and standing between two bulls, an arrangement similar to that of a figure found at Ba'albek. In other parts of the monastery and surroundings are fragments of small Ionic columns, capitals and bases, none now *in situ*, but perhaps belonging to a portico in which were placed the inscribed altar pedestals that now lie in the courtyard.

THE IMMOVABLE EAST.

By PHILIP J. BALDENSBERGER.

(Continued from Q.S., 1919, p. 167.)

RELIGION, FEASTS, PROCESSIONS.

THE Mohammedan religion is professed by all fellahin in the south of Bethlehem as far as the desert, with Hebron, as it were, a zealous centre.¹ Christianity is scattered among the Mohammedans in a kind of oval island in the country, with its extreme ends at Bethlehem in the south, and Sebaste near Nablûs in the north, more or less on the watershed of the mountains of Judah and Ephraim, but with a very small breadth east and west. In the maritime plains from Carmel in the north to the River of Egypt in the south, there is but one small centre, not in any village, but in the trio of towns close to each other, Jaffa, Ramleh and Lydd. Galilee in the north has another small island of Christians with Nazareth as centre, and all maritime towns of Phoenicia, beginning at Haifa up to Antioch. Beyond Jordan is es-Salt, Ramoth in Gilead and Madaba.

All the rest is Mohammedan. The convents have certainly the greatest claim to have maintained the respective Christian communities in ages when it was dangerous to profess Christianity. The missionary movements of the last sixty years have encouraged Christianity and prevented its disappearance by schools, hospitals and churches erected in Christian centres. Before this event the Christians lived in a state of slavery, when outside their villages, oppressed by the Mohammedan fellahin. To avoid being crushed completely, some entire villages relapsed into Mohammedanism, others had the *tanābe(t)* (تَنَابَة), a kind of alliance—offensive and

¹ [It must be recalled that Mr. Baldensperger is referring throughout these articles to the conditions that ruled several years ago. —ED.]

defensive. Religious hatred exists and has not died out between Moslems and Christians.

One Moslem, who was murdered, and had the reputation of being very wicked, was believed to have occupied all the devils for at least seven months, in dragging him to the lowest hell, so that any Christian dying in the interval found his way to Paradise rid of every obstacle. They are on a whole tolerably good neighbours, and sometimes associate in small works, as stones, lime, or flocks for the butcher, and even in agriculture, the Christian advancing the money—they are always wealthier—and the Moslem doing the work.

Feasts are called *'eyād* (عياد), when they are religious, and of course the two religions never mix with each others. The *'id* (عيد) is really the anniversary of the same feast, occurring on a known date, and is therefore a "repetition." The feasts of Moses and others are called *mūsam* (موسم), and are always in spring and autumn, independent of the Moslem calendar. Marriages, circumcisions, vows are called each by their respective proper names, and are neither *'eyād* nor *mūsam*.

The *'id* is a home-feast, obligatory upon every Moslem. There are the *'id el-kebīr* (عيد الكبير), "the Great Feast," or the *'id el-dehiye(t)* (عيد الدحية), "the Feast of Atonement," and *'id Ramadan* (عيد رمضان), "the Feast of Ramadan," sixty-five days distant from each other. The principal features of these feasts are that whoever can afford it buys new clothes for the family, and makes a sacrifice (*dhabiha* [ذبيحة]), which is eaten by the whole family. Blood is sprinkled on the door-posts and olive twigs are stuck about the door. These practices are evidently reminiscent of the Hebrew custom before leaving Egypt (Exod. xii, 7), and faintly recall the booths and branches of olive-trees of Neh. viii, 15. The *katib*, like Ezra (Neh. viii, 2), gathers the people, and reads to them portions of the Koran. Every family sends a portion of the sacrifice to the women of their relations married in another kindred or village. There are no dances, processions, or loud manifestations of joy at the *'eyād* feasts.

The *mūsam* feasts are visited by the corporation of villagers, with the standards and instruments. This procession (*seyara* [سيارة]) leaves the village with the standard of the patron saint

which, as it is very heavy, is carried by a strong man initiated into one of the holy orders; the flagstaff is stuck into a leather pouch and carried in front, followed by the musicians of the order, also initiated dervishes, who have generally two different drums, the *noby* (نوبة) and the *bāz* (باز), and cymbals (كاسة, *kasse*[t]). The men follow the instrumentalists, and if the village has a militant dervish he accompanies them, striking himself with his sword on the belly, or sticking the heavy pin into his cheeks or eye-sockets, being half-naked he exhibits his wounds to the admiration of the faithful. The women in their best attire follow by twos or threes, arm-in-arm, singing. They cease the music when on the road, and only begin again when they pass a sanctuary on the way, till they reach the gates of Jerusalem, where they fall into file, and enter towards the Haram, one procession after the other, drumming, dancing, and singing. The rhythm of the drum is invariably the same: *tam—tam-tam-tam-tam—tam—tam*, and the cymbals are struck at the first and the fifth stroke to accompany the drum; the dervish with the *daf*, jumping and falling in at the same time with the cymbals. Another militant dervish, striking himself, holding the sword with both hands, and in horizontal movements to and from his belly, follows half-naked, bleeding and lifted up. The men and women who follow repeat in a wailing tone *Allah dāim Allah* (الله دايـم الله), “God is everlasting.”

This “Moses procession” reminds one of the procession of the ark, which was organized by King David; thousands of Judah had come, probably with their standards (*degel*, Numb. ii, 2), towards Jerusalem. Probably representatives of six tribes only with their standards were present. David stripped himself half-naked, jumping and dancing the special dervish distortions (*kirkēr*, 2 Sam. vi, 16), so that Michal became offended.

Having passed a few days in Jerusalem with the Great Standard of Moses (*beyrak en-nabi Mūsa*, (بيرق النبي موسى), they go to the grave and back again. Every procession returns home. This spring feast, with the processions towards the east, is probably the “feast of the Resurrection of Nature” of the Phoenicians, which was also accompanied by dervishes. They, too, cried aloud and cut themselves after their manner with knives or swords and lances like the modern dervishes, till the blood gushed out (1 Kings xviii, 28).

The *mūsam* of Rubīn resembles that of Moses only as regards the processions. It is always in autumn and is towards the west. Rubīn, near the sea, is in a sandy waste. People come from all Palestine and remain about one month. This feast has a more frivolous character; it is a modern Baal-Peor in one sense. Perhaps it is also a remainder of the Phœnician "feast of betrothal between sweet water and salt water," still observed at a well near Tyre; when the waters become troubled, they take some salt water and pour it in to clear it again. As the Rubīn flows into the sea it may be for this reason that the feast is celebrated here.

Every prophet or saint has a shrine and lands belonging to it; there is also a private administrator, who holds the standard of the saint. The government has taken most of these lands under its protection, repairing the mosques, lighting the lamps, providing mats for pilgrims, and covering the graves with the silk or velvet cover.

The standard of Moses is in green silk with golden brocade. It bears an inscription taken from the third sura of the Koran and the dedication: "there is no God but one, and our Lord Moses is a prophet of God."

Rubīn has a white standard with the same inscription, except that Rubīn is inserted in place of Moses. The Turkish arms, the moon and star, are on the usual standard which is put above the tent of the manager during the feast. The real standard worth about £7 is not usually put out. The manager told me he had about £125 to £140 income yearly from the Rubīn properties, which he entirely spent in feasts and alms. The repair of the minaret in 1886 alone cost him about £400. He killed nearly a hundred goats during the thirty days' feast, and about 1,000 lbs. of rice were boiled for the poor before his tent.

The tribes of Israel had also standards (*degel*), and ensigns (*ōth*) of their father's house (Numb. ii, 2), which belonged to each manager. But in the camp they set up only four standards to the four cardinal points, and every standard represented three tribes. Judah's standard was first, towards the rising sun, Reuben's was south. The inscription and colour of every standard was evidently different. The former was, perhaps, based on the blessing pronounced by Jacob on each of his sons. On this view Reuben's standard was white, "unstable as water," with the inscription: "Reuben, my firstborn, my might, the beginning of my strength, the excellency of dignity, the excellency of power" (Gen. xlix, 3).

We have already seen that ploughs and agricultural implements are deposited in the mosques if the lands are far from the villages. The saint is believed to protect them against theft.

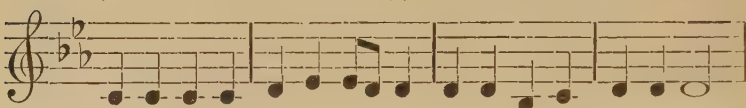
Every saint is entitled to a lamp, and this ought to be kept burning, either from the regular income of the *makām*, or by the liberality of those who have olives or oil-presses, or even by a passer-by, who may light the lamp and furnish a small jug of oil to invoke a blessing on his undertakings. Lamps were always considered indispensable to sanctuaries (cf. Exod. xxvii, 20).

Visiting sanctuaries is an act of piety, and small rags are tied to the window-grates or bushes surrounding the sanctuary in remembrance of the visit.

The feasts of vows (*nidher*), like the marriages, are not accompanied by standards and the holy instruments, but by the joyous crowd, who shoot in the air or at targets, and play the *neye(t)* "the flute of the young." A young player at the head is followed by the rest clapping their hands. These visits to shrines are generally thanksgiving feasts for the recovery from illness, or escape from military service, etc., and are, therefore, very joyous, like those of the Hebrews—"with the voice of melody (Isaiah li, 3).

The women, who are always in the rear of the procession, sing as they approach the destination; they fire in the air, and, if there are horsemen, they gallop up and down with a pretence of attack and defence, while drawing the sword. At the shrine the sacrifice, a sheep or goat, is killed and prepared in large cauldrons; the choice part, however, is reserved for the priest, imam, or whoever is the president of the shrine (1 Sam. ii, 15). Whilst the meat is on the fire, a woman dances in the centre of women or girls, with a handkerchief or sword in her hand. This dancing (*مهال*, *mehala*) consists mainly of movements of the body, with an occasional hop to the right, to the left, forwards or backwards, the sword above her head, inclining the upper part of her body right or left, singing all the while a single sentence, which is then repeated by the others in unison. Such maiden dances were practised by the Hebrews at every joyous event. After the passage of the Red Sea, Miram took the timbrel, and, followed by all the women, danced the *mehloth* (*מחלות*, Exod. xv, 20), saying one sentence, and the others in unison answering: "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into

the sea." The Hebrew metre is shorter, and coincides exactly with a fellahā song in such a feast of vows (*nidher*).

MIRIAM.	CHOIR OF WOMEN.
	
<i>shirū lē-Yahweh</i>	<i>ki-gāōh gāāh sūs wē-rōkēbhō rāmāh</i>
שִׁירוּ לַיהוָה	<i>bhayyām</i> רָמָה בַּיָּם
כִּי-גָאוֹה	כֹּס נָאָה
גָּאָה	וּרְכָבוֹ
סוֹס	רָמָה בַּיָּם

The dancing, or the wriggling of the body, of the dervishes, is called *fulkur* (فقر), and the dancing of men all-in-a-row is the *sahje*[t] (سحجة). This dancing is only made on joyous occasions—as a betrothal or marriage in the evenings, seven days before the full moon, when the wedding takes place. The *sahje*[t] see *Quarterly Statement*, 1894, p. 134, is a dance with bowing and leaning. One man is in front with sword in hand, and shows which way to lean and bow, and cries out what they have to repeat, whilst the dancer claps his hands together at every third note. Sometimes he makes them almost kneel down, saying, *kh, kh, kh* (ح), as if some object of veneration were visible. Certainly this *playing* or dancing which the Israelites were just accomplishing after eating and drinking before the Golden Calf (Exod. xxxii, 6), *ṣakhkhēk*, reminds one of the fellahin *sahjet*, and the bowing to the object of their veneration recalls the “Golden Calf dance.”

But men also dance alone, like the women, with the sword or pistol, which is loaded and is fired occasionally. This dance is the *rakz*, and is often of a rather indecent character.

(To be continued.)

CROCODILES IN PALESTINE.

By THE REV. PROF. GEORGE BUCHANAN GRAY, D.D., D.Litt.

IT is not a little remarkable that the question still remains open whether crocodiles exist, or have existed, in Palestine. Yet, in the *Encyclopaedia Biblica*, the authors of the article "Crocodile," speak on the point with a certain amount of reserve, though admitting readily that there would be nothing surprising in finding the creatures in a marsh region, such as is found near Caesarea, with a climate resembling that of the Delta. Again, Dr. Post, writing on the same subject in *Hasting's Dictionary of the Bible*, referred to the Nile in connection with the crocodile, but said not a word of Palestine. Dr. Post's reputation as a naturalist and his long familiarity with the country would have given great weight to any statement of his on the subject; whether his silence was deliberate, and, if so, what it meant, may be left undecided. But in view of such silence, or reserve, as is exemplified in these two standard works, and the more decisive scepticism sometimes expressed on the one hand and the over statements which occur in some other writers, it may be of interest to re-examine the evidence. This may be conveniently divided into ancient, mediaeval and modern evidence.

1. *Ancient Evidence*.—The Old Testament cannot be cited here. In the A.V. the term crocodile does not occur, and the ordinary ancient Hebrew term for the crocodile, which doubtless existed, whether like the Arabic it was loaned from Egyptian or of Hebrew origin, is unknown. It is the general view of modern, who in this differ from ancient, interpreters, that the crocodile is *described* in Job xli, and if the entire passage is from one hand the term *leviathan*, which elsewhere has mythological associations, is applied to it (so R.V. margin in Job xli, 1). But there is nothing in the passage to suggest that the writer has *Palestinian* crocodiles in particular in view, and even if such existed in his time it is far more probable that he is thinking mainly of the crocodiles of the Nile; and the same must be said of the author of Psalm lxxiv, 14.

This silence of the Old Testament must not, however, be construed into evidence *against* the existence of crocodiles in Palestine, for the district to which, if, or when, they existed, they were mainly, if not wholly confined, lay outside the country occupied by the Hebrews,¹ and probably, during the period of the Old Testament at least, quite as many Hebrews were acquainted at first hand with the Nile as with the marshes of the Nahr ez-Zerka, and far more by hearsay.

The only positive ancient evidence is indirect and inferential; it consists of a name attaching to a city and to a river. Strabo² records that between Acre and Straton's Tower (Caesarea) was a place named Κροκοδείλων πόλις, and half a century later Pliny (*H.N.*, V, 17) relates: "fuit oppidum Crocodeilon, est flumen." It is necessary to insist, since some modern writers have implied or directly stated the contrary, that neither Strabo nor Pliny directly asserts that crocodiles then existed or had previously existed in in any stream or river of Palestine. Nor does the name which they record quite *necessarily* imply this. It suggests it, as the name Συκαμίνων πόλις in the same passage of Strabo suggests the presence of sycamores; but the best confirmation of the suggestion will be proof that crocodiles have subsequently frequented the Nahr ez-Zerka with which the Crocodile river of Pliny has commonly and rightly been identified.

2. *Mediaeval Evidence.*—The general character of this is that it is hearsay evidence. But first we may notice a piece of evidence of the same nature as that of Strabo and Pliny. The Persian traveller Nasir-i-Khusrau relates: Leaving Haifa (in the year A.D. 1047) we proceeded on to a village called Kanisah, and beyond this the road leaves the seashore and enters the hills, going eastward through a stony desert place, which is known under the name of the Wâdî Tamâsih (*i.e.*, wadi of Crocodiles). After passing two leagues, however, the road turns back, and goes once more along the sea-beach, and in these parts I saw great quantities of bones of marine monsters, set in the earth and clay, and become, so to speak,

¹ Caesarea first came into Jewish possession under Alexander Jannaeus.

² Strabo, XVI, 27 (c. 758): Μετὰ δὲ τὴν Ἀκὴν Στράτωνος πύργος . . μεταξὺ δὲ ὅ τε Κάρμηλος τὸ ὄρος καὶ πολιχνίων ὀνόματα, πλεον δ' οὐδὲν, Συκαμίνων πόλις, Βουκόλων καὶ Κροκοδείλων πόλις καὶ ἄλλα τοιαῦτα, κ.τ.λ. It is worth remarking that in speaking of the similarly named Egyptian place (*cp.* Herod., II, 14, 8) Strabo more directly asserts the presence of crocodiles: so XVII, 37 (c. 811), Ἀρσινόη-Κροκοδείλων δὲ πόλις ἐκαλεῖτο πρότερον σφόδρα γὰρ ἐν τῇ νομῇ τοῦτ' αὖτις τὸν κροκόδειλον, *cp.* XVII, 47 (c. 817).

petrified by the action of the waves that beat over them (cited by Guy le Strange in *Palestine under the Moslems*, 477; who refers to Mukaddasi's statement that Al Kanisah is a day's march from Acre and also from Caesarea, *i.e.*, is midway between them). There are here two points of interest: firstly, crocodiles are still or again affecting the nomenclature of this region; it is quite improbable that the Arabic name is a mere translation of the *Greek*; but rather Arabic and Greek names alike must be explained by something intimately and lastingly connected with the region. And the second point is this: whereas the Persian traveller records having seen fossil monsters, he says nothing of having seen living monsters, from which we may somewhat safely infer that, like most travellers after him, he himself neither saw nor thought he saw crocodiles.

The following¹ will sufficiently illustrate the type of information to be obtained from mediaeval travellers from the West.

Fetellus² (twelfth century) writes: "In the river of Caesarea are crocodiles, horrible serpents. The mouth of the crocodile is distinguished from all mouths in this respect, that its upper jaw is movable, while its lower jaw is fixed. The crocodile has no lower exit. The crocodile, having eaten its food, seeks its wonted paths on the river bank, where, raised on its arms, its neck extended and its mouth open, as if to incorporate the breeze, it falls asleep. When it is fast asleep worms come to it, etc."

The author of the "City of Jerusalem"³ (*c.* 1220) writes: "Caesarea . . in which marsh are many cocatrices, which a lord of Caesarea put there having had them brought from Egypt."

In the "Itinerary of Richard" (IV, 14) occurs the statement that the river near Caesarea is "called the river of Crocodiles, because the crocodiles once devoured two soldiers while bathing therein."

Jacques de Vitry (thirteenth century) observes, "In fluvio autem Nilo plus quam alio inveniuntur crocodili . . in flumine autem Caesareae Palæstinae similiter habitant": and Burchardt⁴ (*c.* 1283), "Caesarea . . is bounded on the west by the Mediterranean Sea, and on the east by a deep freshwater marsh, wherein is a multitude

¹ Cp. the careful discussion in Tobler's *Dritte Wanderung nach Palästina* (1859), pp. 375 ff., where further mediaeval evidence is cited or alluded to. See also *Rev. Bib.*, 1914, p. 564.

² *Palestine Pilgrims' Text Society*, Vol. V, p. 47.

³ *Palestine Pilgrim's Text Society*, Vol. VI, p. 32.

⁴ *Palestine Pilgrim's Text Society*, Vol. XII, p. 94.

of crocodiles"; the latter statement with little variation appears a century and a half later in John Palmer: "Caesarea . . towards the east it has a wide and deep lake of sweet water, wherein are many crocodiles."

None of these writers assert, or even imply, that they had seen crocodiles in the neighbourhood of Caesarea; for even Fetellus' description of the crocodile which might suggest such a conclusion is too probably derived not from his observation of crocodiles in Palestine, but from long current description based on the more conspicuous crocodiles of the Nile. But the records prove clearly enough how regularly and persistently travellers who passed through Caesarea must have heard of the crocodiles in the water two or three miles north of the town, and that legends of the origin of these Palestinian crocodiles and of the name of the crocodile river were then current.

3. *Modern Evidence.*—Much of the modern evidence is also second-hand, but some of it is evidence reported by critical and suspicious enquirers. Of this type of evidence one or two examples will suffice. R. Pococke, in his *Description of the East*, II, Part I, p. 58, reports: "We afterwards passed the river Zerka, about three miles north of Caesarea; this, I suppose, is the river Crocodilon of Pliny. . . When I returned to Acre, they told me that there were crocodiles in the river Zerka, which I should not have believed if it had not been confirmed by very good authorities, and that some of them had been brought to Acre, which I found attested by all the Europeans there. . . They say the crocodiles are small, not exceeding five or six feet in length; but, however, that they have taken some young cattle that were standing in the river: so that it is probable a colony from some city of Egypt that worshipped the crocodile, came and settled there, and brought their deities along with them." The Swedish naturalist, Seetzen (*Reisen* II, p. 73 f.), at the beginning of last century, obtained similar information in Acre, and heard the old story of a couple of crocodiles having formerly been brought from Egypt; he was also informed by a sailor of Haifa of the finding of a crocodile of the Nahr ez-Zerka, measuring twenty-one feet.¹ Guérin, in his *Description de la Palestine: Samarie*, II, p. 317, records that on four occasions in the years 1854, 1863 and 1870, he crossed the Nahr ez-Zerka, and was

¹ Thomson, *Land and the Book* (1860, pp. 497 f.), reports information given to him of one measuring eighteen spans.

assured on each occasion, by different guides, of the existence of crocodiles, and of the caution necessary in bathing. The story of the Egyptian origin of the Palestinian crocodiles, as reported by him, speaks of two couples imported from Egypt, one placed in the Zerka, the other in a river to the south of Caesarea. More than one writer¹ reports the claim of the millers on the Zerka to have seen crocodiles in the river.

We may pass now to writers who claim themselves to have seen crocodiles dead or alive in Palestine. The only such claims, so far as I am aware, to have seen a living crocodile in a Palestinian stream are Macgregor's² and Schumacher's.³ What Macgregor actually claims is to have seen momentarily—in the Kishon, not in the Zerka—the snout of a crocodile just behind him and close to his paddle as he sat lunching in his canoe. But, as his narrative shows, (1) he had been recently discussing the existence of crocodiles in Palestine, and hearing accounts of them;⁴ (2) he was not, himself, so certain of what he had seen as to refrain from hunting about—though in vain—to catch further sight of the animal in order to confirm his impression; all that he subsequently claims to have seen were the tracks of the animals on the sandy beach of the river. Some⁵ even of those who are quite convinced of the existence of crocodiles in the Zerka regard Macgregor's claim as unsubstantiated, and doubt or hesitatingly admit that the Kishon is a habitat of the animals.

Schumacher also gained only a momentary glimpse of a crocodile, and this in the course of a week's expedition undertaken with the direct aim of observing the animal. I cite the more significant sentences of his account, italicising his own claim: "With the object of hunting up one of those famous crocodiles which are said to be found in the swamps of the Nahr ez-Zerka . . . a specimen of which was killed by the German colonists in the Spring of 1878, and invited by the natives of the district to destroy these enemies, who

¹ Thomson, *loc. cit.*; see also *Survey of Western Palestine*, Memoir II, p. 3, "The crocodile is still found here according to Abu Nûr, the owner of the mill on the river."

² *Rob Roy on the Jordan*, pp. 443-452.

³ *The Excursion to the Crocodile River: P.E.F. Quarterly Statement*, 1887, pp. 78-85.

⁴ *Op. cit.*, pp. 432 f.

⁵ C. R. Conder, *Palestine* (1887), p. 70: *Tent Work in Palestine*, 1889, p. 105. Cp. H. B. Tristram, *Fauna and Flora of Palestine*, p. 155.

annually look for a prey out of their flocks and herds, I gathered a few friends of the colony and encamped for a week near the marshes of the said river. After enquiring about the customary haunt of the crocodiles—a question which was warmly discussed among the members of the Ghawarni tribe of the swamps—I chose eight out of the best hunters of them, and . . . we began to make our way into the swamps . . . We finally arrived at a small lake of about 150 by 80 yards of clear, good water, the shores overgrown by high jungles of cane, the so-called Birket Timsâh, or ‘Crocodile Pool.’ This Birket was pointed out to be the regular hiding-place, of the beasts, and, in fact, we remarked certain flat pieces of ground on the shore on which the cane was trodden down, with traces of such animals. ‘Here they rest and expose themselves to the sun-beams about noontime,’ our guides exclaimed; but although we waited and watched in the jungle for hours, we could not discover any such animals . . . Half a goat was now fastened to a strong hook, and with an iron chain fastened to the shore, and this bait thrown into the pool; next morning, when we returned again the bait was gone, but nothing caught. *At our second arrival at the pool a crocodile was seen for a moment near the shore, but disappeared immediately, and never was discovered again . . .* We proceeded to several pools, crawling on our hands and feet in the mud below the tamarisk jungles in order to discover a crocodile. The next morning we explored in the same way the marshy region situate between Khurbet Kubbâra and the Tahîmet esh-Sheikh . . . but also these researches were resultless . . . from the Tahûnet Abu Nûr, a mill built on the Nahr ez-Zerka, [we] followed the course of the river down to its mouth nearly . . . without result; all we came across were ditches, swamps, and jungles of tamarisks. I therefore hesitate to believe, as generally said, that these creatures are numerous in the marshes of the Zerka; and although their existence cannot be denied, their number must have been reduced to a couple or so.”

The value of Schumacher’s narrative consists, perhaps, quite as much in its description of the rough and difficult country¹ bordering the Zerka and the special haunts, as the native Arabs describe them, of the crocodiles as in his claim to have seen a single specimen for a moment; for, like Macgregor’s, the claim, though made in all good faith, may rest on misobservation; it is, indeed, much vaguer than

¹ Cp. *P.E.F. Survey of Western Palestine*, Memoir II, pp. 2 f.

Macgregor's, not telling us, for example, how much of the animal was seen.

Of dead crocodiles reported from Palestine it will suffice to refer to two. (1) Tristram¹ after speaking of the crocodiles in the Zerka, and of having seen "footprints in the mud, near the head-marshes not far from Samaria, which left not the smallest doubt that a crocodile of large size had been there very shortly before," continues: "the promise of a reward produced its effects, and very soon after a fine specimen was brought by my friends to Nazareth in a state of such decay that only the bones and the head could be preserved. It measured 11 feet 6 inches in length, and the skull, which is before me as I write, 19.5 inches long." (2) In the *P.E.F. Quarterly Statement*, 1893, it is recorded (p. 183): "Dr. Chaplin writes from Jaffa that he has been shown there the skin of a crocodile said to have been recently killed at a place called Mastankia el-Timsah, the pool of the crocodile, on the Nahr ez-Zerka. The fellahin ate the flesh and preserved only the skin without the head or feet. The animal seems to have been 8 or 9 feet long. The skin is in the possession of Mr. Alexander Howard, the well-known tourist contractor, who speaks of presenting it to the Museum of the Fund. Some crocodile eggs have also been found in the same locality." The skin duly reached London (*ib.*, p. 260), and is still in the Museum; the length up to the point at which the artificial head, with which it is now provided, begins is 6 feet 11 inches.

The nature of the evidence available for determining whether or when crocodiles have existed in Palestine has now been sufficiently indicated; a more exhaustive presentation of the evidence is hardly required. It is certainly remarkable that in spite of the efforts during the past century or two of several European naturalists or critical observers to obtain a sight of the crocodile alive in the Nahr ez-Zerka, so little success has ever been claimed—a momentary glance by one observer of a crocodile in the Zerka, a momentary glance by another of a crocodile in the Kishon. If a conclusion had to be drawn from this alone, it could not be decisive; but it is a different matter when account is taken, as it should be, of all the lines of evidence together. The significance of the ancient names might be explained away; the second-hand evidence of mediaeval travellers, if it stood alone, might be explained as due to an uncritical fantasy playing on the too suggestive name of the stream;

¹ *Fauna and Flora of Palestine*, p. 155.

the belief of two modern travellers that they had obtained a momentary sight of a crocodile and the belief of these and others that they had discovered foot-prints of crocodiles on the sandy beach or in the marshy brakes might have been delusive; and the eggs of crocodiles reported by several witnesses might possibly have been imported (though for what reason?); yet even these four suppositions become much less probable when they must all be made than if only one or even two of them were required. And the difficulty of avoiding the conclusion that crocodiles have inhabited at least one stream of Palestine becomes practically impossible, when, in addition to the necessity for all four suppositions, the evidence from crocodile carcasses in Palestine has to be met. For it is not a question merely of skins, but of skin and flesh;¹ if the crocodile obtained for Dr. Tristram came not from Palestine, it must have come from far up the Nile—some weeks' journey away. Neither the reward offered, nor the time allowed is likely to have been such as to render this alternative a possible one.

But if crocodiles have existed within recent times, there remains no reason to reject the evidence, second-hand though it be, of mediaeval travellers that crocodiles inhabited the Zerka in their time, though we need not, with the main fact, accept the legends that gathered around it. Again, it is more reasonable to adopt the most natural explanation of the ancient name of the Zerka, and to trace back the existence of crocodiles in it to some indefinite period before Pliny and Strabo. They were there in the time of some at least, and, probably enough, in the times of all the Biblical writers, though it is very doubtful whether any of those writers ever alluded to them; and this is not strange, for few, if any, of those writers would have been familiar with the streams that those crocodiles frequented. It is an interesting question whether the creatures have at last become extinct—a question that may prove nearly as difficult to answer with certainty as the question whether they ever existed—and, for the same reason, the inaccessibility of the Zerka marshes. In an interesting article in *The Spectator* (Feb., 1920, pp. 205 f.), Mr. Edward J. Thompson, the most recent investigator of the Palestine crocodile question on the spot, reports that: "during 1918, members of the Egyptian Expeditionary Force were

¹ This is true, at least, of Dr. Tristram's specimen, as is sufficiently clear from his own statements; and these Dr. Masterman, to the house of whose father-in-law the carcass was brought, confirms,

amused by the appearance from week to week, in the *Palestine News*, the organ of the Force, of an advertisement offering 'any price within reason' for a pair of Palestine crocodiles, alive and in good condition." Mr. Thompson, firmly convinced of the existence of crocodiles down to recent times, is induced to conclude that they are now extinct. "In May of last year," he tells us, "I managed to get a day on the Zerka and at Caesarea From the Arabs I got the assurance that the crocodiles were still there, but nearer the sea. No one had seen them, but everyone had heard of them, and some knew people who had seen them. This was very unsatisfactory, and I think the Palestine crocodile is at last extinct." Possibly : in so far as he could obtain only second-hand information, Mr. Thompson was, however, only sharing the fortune of many travellers who had preceded him. It is, as I have already pointed out, the curious feature of this question that direct and first-hand evidence through two thousand years is so slight. The fresh facts are the unavailing offer of a reward, and the fact that Mr. Thompson's Arab informants do not claim themselves to have seen the creatures ; in this differing, for example, from the informants of Seetzen, who reports as apparently no uncommon occurrence that crocodiles were brought to Acre—a report which, in another respect, viz., the small size it attributes to these creatures, is seen to be far from exaggeration when compared with the actual lengths of the crocodiles obtained for Dr. Tristram and the *P.E.F.* Yet Mr. Thompson prudently recalls that it is proverbially hard to prove a universal negative, and particularly hard when the district concerned is so little visited and carefully explored.

As to the distribution of the crocodile in Palestine, this may be said : the evidence for its existence in the Nahr ez-Zerka is by far the amplest and the strongest. The other two streams, for which the claim that they contain crocodiles has commonly¹ been made, are the Nahr el-Aujeh further south—probably the southern river intended in the legend reported by Guérin—and the Kishon. The more southern of these would seem to be at least as likely a habitat as the river Zerka for the crocodile ; the actual evidence for its existence in the Kishon is a little ampler ; in addition to Macgregor's claim already reported, Mr. Thompson reports a claim of Mr. Christie to have seen a crocodile there in 1894. But these

¹ Macgregor, *Rob Roy on the Jordan*, pp. 451 f., reports rumours of crocodiles even in the Jordan.

more detailed questions cannot claim to have received so decisive an answer as the general question: Have crocodiles existed in Palestine?

It is possible that with more settled conditions and increasing facilities for the investigation of Palestine questions, we may yet obtain evidence that crocodiles still exist, and at the same time add to the exceedingly meagre store of first-hand evidence of those who have seen them.

THE RED SEA (*YAM SŪPH*).

BY THE LATE JOSEPH OFFORD, M.R.A.S.

IN a lecture delivered before the "Institut Egyptien," and subsequently published under the title of *The Ten Plagues and the Passage of the Red Sea*, which also forms part of his book *From the Garden of Eden to the Crossing of the Jordan*, Sir William Willcocks used much of the information supplied in popular writings of Egyptologists upon the subject, including those of the late Dr. Brugsch.

From the views of the latter, or perhaps more from his personal knowledge of the Eastern Delta and the Palestine boundary upon the side of Egypt, Sir William has been led to the theory that the route adopted by Moses for the people, after leaving Egypt, was that along the Mediterranean littoral, on the coast road to Gaza, and that the *Yam Sūph* (or "Sea of Weeds," or "Reeds") of the Hebrew story in which Pharaoh's army was engulfed, was the Serbonic Marsh in the neighbourhood of Pelusium.¹ This was the district in which, according to Diodorus, a similar disaster befell a Persian army.

Sir William also, from his special knowledge of the Delta irrigation, past and present, includes in the term *Yam Sūph*, the ancient Pelusiatic or easternmost branch of the Nile.²

It may be pointed out that those Egyptologists who have possessed the profoundest knowledge of the old Egyptian writings,

¹ See *From the Garden of Eden*, p. 62.

² *Op. cit.*, p. 71. In support of the suggestion he there quotes Numb. xxxiii, 9; but verse 10 ("They left the *Yam Sūph* and camped in the Wilderness of Sin") would indicate the sea bordering the Sinai Peninsula.

including the Demotic script, which was rather obscure to scholars when Brugsch wrote, have never countenanced his hypothesis, and that since his time no monumental or papyrus text has been discovered directly supporting it.¹

To sustain Sir W. Willcocks' suggestion that the Pelusiatic Nile-arm, which, in Pharaonic and Persian times, was a wide and important fluvial artery, and the Serbonic marshy gulf, were intended by the term *Yam Sûph*, instead of those words signifying the "Red Sea," it becomes necessary, if possible, to re-identify several cities, posts and places mentioned in the Old Testament with those occurring in the Egyptian records of Eastern Delta topography as being different from those hitherto accepted by Egyptologists and Hebrew scholars.

In his researches upon this part of his subject Sir William does not appear to have studied the translation of the important but only partially legible papyrus in the Cairo Museum, first shortly summarised by Spiegelberg in that Collection's catalogue of Demotic papyri. This manuscript once contained what may be properly described as a Ptolemaic Gazetteer of the Delta. The catalogue of places it contains was more fully explained by M. G. Daressy, as commented upon at the time in the *Quarterly Statement*, because it so strikingly illustrates the geography of the earlier stages of the Exodus.

Its evidence is directly opposed to Sir William's theory, and therefore M. Daressy has now published, under the title *L'Exode et la Passage de la Mer Rouge*, an address which he delivered before the Société Sultanieh de Géographie explaining his own views as well as other Egyptological opinions, especially rediscussing place-names that occurred in the Cairo papyrus.

In the following remarks, attention will almost entirely be directed to the question as to what is the correct identification of the water indicated by the term *Yam Sûph*, leaving for another occasion the numerous other sites situated upon the Exodus route discussed by M. Daressy and others. In that specialist's introduc-

¹ Brugsch trusted to two inscriptions which he relied upon as saying that Rameses changed the name of the town of Tanis to Pi Rameses, but this was not universally accepted. In the *Journal of Egyptian Archaeology*, V, Dr. Alan Gardiner prints two lengthy essays to prove that the city of Rameses, which the Israelites helped to build, was near Pelusium, and, therefore, far distant from Pithom—the other town upon whose erection they were employed. This, if correct, would favour Sir William's view.

tion he expressly states that the conclusions he arrives at are attained purely from a scientific sifting of the geographical evidence, resigning to others any questions of religion or sentiment. If, therefore, he reaches decisions directly opposed to those of Sir W. Willcocks, it will be a more complete corroboration of the Exodus history than if he were biased by any theological presuppositions.

In our view the Brugsch-Willcocks theory contradicts the Hebrew records which, according to the Masoretic, the early Samaritan, and the Ptolemaic LXX versions, all agree that the people were led by way of the Wilderness of the Red Sea (*Yam Sūph*, יַם סוּף), and that, because they were not permitted to proceed "by way of the Philistines," that is to say, by the Mediterranean shore road, Moses or his guides appear, momentarily, to have hesitated which route to take when they were advancing eastward from the Wadi Tumilat, and their leader is said to have received supernatural instructions to "turn and encamp between Migdol, opposite Baal Zephon by the sea."¹ M. Daressy points out that the Hebrew words do not really mean a *volte face* or retracing of part of their track, but that what they signify is a deflection to the south, or to their right, there by the Red Sea border.

Confining attention to the true location of the *Yam Sūph*, the following remarks are mostly supplementary to those of M. Daressy. A very important factor in the matter is the meaning which an Israelite or Jewish writer would attach to the word *Yam*. Sir William endeavours to prove it might designate a river, as it does in Semitic, a variety of seas, and also a shallow lake. Sir William quotes Numb. xxxiii, 9, as supporting his view that the *Yam Sūph* was the Pelusiac Nile. But verse 8 is opposed to this. There the travellers pass through the *Yam Sūph* to Marah, then on to Elim and back to the *Yam Sūph*, and, in verse 11, left it finally to enter the Sin desert.

As to his contention that *Yam* may denote a river in the Hebrew, surely a fatal objection is Isaiah xix, 5: "The sea (*Yam*)

¹ As mentioned in a previous note upon Pithom, as the Israelites neared the Palestine frontier, they reached districts where Syrian deities were permitted to have shrines as well as Egyptian ones. Baal Saphan was a Semitic god. In the inscription in Aramaic of Zakir prince of Laish, published by M. Pognon, he mentions a Baal Saphon. See *Q.S.*, 1917, p. 140, for further references to Baal Saphan.

and the river" (*Nahar*). It is to be admitted that upon two occasions the Nile and Euphrates are so called, but no other river is so named. This is probably a kind of poetic hyperbole, founded upon the fact that they annually overflowed their banks, turning their border lands into temporary seas.

Large and deep water lakes, such as Genessaret or the Dead Sea, might be termed a *Yam*, but not such shallow waters as the Serbonic lake or Pelusiatic Nile branch, which latter Sir William claims as part of the Hebrew *Yam Sūph*.

This philological discussion is necessary because it dominates the question as to what water was meant by the *Yam Sūph*. Brugsch argued that, instead of meaning "sea-weed," or reeds of a salt-water sea, *Sūph* was a translation of Egyptian *fithou*, reeds, frequently meaning the fresh-water papyrus plants, which might have grown in an ancient lake (Menzaleh). The first trace in the Exodus narrative of *Yam Sūph*, meaning, "a Sea of Weeds," is found in the Coptic Version,¹ which, as is well known, is a slavish reproduction of the Greek LXX. But in Exodus the translators appear to have gone elsewhere, for they make the *Yam Sūph* into "The Sea of Shari." Theophrastus, Pliny, and Hesychius inform us that *Sari* (σάρι) was the name of an Egyptian water-plant.

But direct evidence upon our subject is overwhelming. First, it may be mentioned that the Hebrew-Egyptian translators of the Septuagint would be particularly likely to know what *Yam Sūph* was intended for, and to obviate any geographical misapplication of the name they render it Erythrean Sea. The Hebrew writers frequently refer to the *Yam Sūph* in passages unconnected with the Exodus.² Three of these indubitably can only mean the Red Sea. Thus, Exod. xxiii, 31, speaks of their promised land as stretching from the *Yam Sūph* to "the Sea of the Philistines," the last certainly standing for the Mediterranean. There is also a series of texts proving that the Hebrews used the words for a definite maritime geographical area, of which the Gulf of Akaba formed part. Thus, Numb. xxi, 4: "They journeyed by way of the *Yam Sūph*, from Mount Hor, to compass the land of Edom." In 1 Kings ix, 26, it

¹ There is a Coptic word **ⲭⲟⲟⲣϥ**, which W. Max Muller thought might be identified with Egyptian *tu-f'i* of a XIXth dynasty text.

² When the Hebrew writers had occasion to mention the Mediterranean, they called it the "Great Sea," or the "Western Sea" as in Josh. i, 4: "The great sea toward the going down of the Sun"; see also Numb. xxxiv, 6.

says: "Solomon made ships in Ezion Geber on the shore of the *Yam Sūph*." Here, however, the LXX translates the words (not as elsewhere identifying them) as "extremity of the sea" τῆς ἐσχάτης θαλάσσης), showing that they connected *Sūph* with the Hebrew *soph*, meaning extremity, or latter portion, and that they had thus no idea it stood for weed when used in the duplicate *Yam Sūph*.¹ Deut. i, 1, reads: "The words Moses spoke in the Wilderness, over against the *Sūph*, between Paran, Tophel, Laban, Hazeroth, and Dizahab." The R.V. reads: "In the Arabah over against the Red Sea." Numb. xiv, 25, and Deut. i, 40, confirm this. The list of halting places of the tribe in Numb. xxxiii, 6-12, and especially the site of Elim, which is either Ayūn Musa or Wadi Gharandel, clearly show that the northernmost projection of the Suez Gulf was included in the *Yam Sūph*. Also Deut. ii. 1-4, confirm the Gulf of Akaba as being embraced in the term. Jeremiah, much later, uses the words for the Akabah Gulf, because he says of the cries of the Edomites, whose territory was south of the Dead Sea, that they would be heard by the *Yam Sūph*.

The fact that the *Yam Sūph* was a Hebrew term for the Red Sea was known to their Semitic kinsmen, because Makrizi, when writing of Qalzoun being invaded by water, says it was by the sea called by the Hebrews *Yam Sūph*.

In any study of the question it is necessary to remember that at the Exodus era the Red sea extended further north towards modern Kantara than it does now. Isaiah (xi, 15) alludes to this in a prophesy of "the drying up of the tongue of the Sea of Egypt." This is a curious coincidence with the LXX in having applied the term extremity, or tip, to the similar ending of the Gulf of Akabah.

The fulfilment of the announcement must only have been partly accomplished by Roman times, because some of their geographers

¹ That *Sūph* was used for a sea water-weed is evident when the writer of Jonah ii, 5, speaks of it clinging around his head in the Mediterranean. It is true Moses was laid in the *Sūph* by the *Yeor*, but the last may mean an ancient canal or Nile-branch. In Isaiah xix, 6, the passage may read, "yeor brook of defence," namely, a sort of moat-canal between Palestine and Egypt. There is a remarkable coincidence between Isaiah's prophecy, verses 5 and 23, that "the river shall be dried up," and, "the Assyrian shall come into Egypt." Esarhaddon, in his account of his invasion of Egypt, speaks of its border river as *Nahal Musur*, and mentions that during this campaign it was "in drought," see Dhorme, *La Bible et l'Assyrie*, 1911, p. 201, who does not mention the parallel.

call Suez the Heroopolite Gulf, meaning that the sea at that time, although very shallow, reached to Heroopolis, or Pithom, the modern Tell el-Maskhutih. The savants Napoleon sent to survey Egypt came to a similar conclusion from geological evidence solely, from the quantities of recent shell-deposits of existing Red Sea species which showed that the sea had not long receded from as far up as Sabâ Biar. To this may be added as old Egyptian record that upon a sarcophagus found near Kantara, its owner's office under the administration is stated to be that of "proposé aux portes de la Mer." Without straining the meaning, it would seem he was a sort of inspector of the Mediterranean-Suez Isthmus port, and of the Red Sea one, and resided at Kantara, as being about midway between the two. If during his time there was a canal uniting the two seas (as we are told did exist for centuries) he may have had the guardianship of its north and south entries.

THE WATER SUPPLY OF DAMASCUS.¹

By E. W. G. MASTERMAN.

DAMASCUS lives on and lives from its vast irrigated plain known as the Ghûtah, and this is, and has always been, supplied by the two rivers known in Old Testament times (2 Kings v, 12) as the Amana (or Abana) and Pharpar, and to-day as the Barada and Awaj. Of these the most important and, so far as the actual city is concerned, the exclusive source of supply is the first named, the Barada—the Amana of Naaman, and the Chrysorrhoas of the Greeks. This river has its highest source about twenty-three miles from the city at 'Ain Barada, a spring rising in a pool three hundred yards long, situated at the southern end of a small plain in the Anti-Lebanon, nine miles north of Hermon. The stream flows through rush-grown muddy banks until it reaches the extreme southeast corner of the plain, where it plunges into the great winding rift leading in steep descent to the eastern desert. Down this, together with

¹ Portions of this article appeared in the *Expository Times* and in the *Biblical World* some years ago.

the modern railway line, the Barada descends by a long succession of cascades and torrents, a thousand feet in twenty-three miles. Some couple of miles down, the valley narrows greatly, and the stream is spanned by a bridge, near which are the extensive remains of the once important city of Abila, the capital of the tetrarchy of Abilene (Luke iii, 1). The ancient name is preserved in the name Kabr Habil given to a Moslem wely—the supposed tomb of Abel—near by. At this place three aqueducts once conducted water to the now ruined city, and one of those on the right bank is still in use. There are also the remains of a great rock-cut road, with an inscription containing the name of Marcus Aurelius, as well as an extensive cemetery of rock-cut tombs. To-day the village of Sûk Wady Barada is near but not quite on the old site. All down the wady the fresh water brings luxuriant fertility, and from the dry desert cliffs above, its course may be seen as a bright winding line of verdure. Some third of the way down the gorge the stream is almost trebled in volume by the addition of the ice-cold waters of one of the finest springs in Syria. This fountain, known as 'Ain Fijeh, gushes out below a lofty cliff, and pours its waters in a great foaming mass into the main stream. It is evident that this was once a very sacred spot, and over the actual source are the ruined remains of a temple to Pan. Near by, on the left bank of the Barada, are still to be traced the remains of an aqueduct which led off some of the spring waters for a mile and a half to a great rock-cut channel used to-day as a passage of communication between the villages of Bessima and Ashrufeyeh, a little below which latter place this aqueduct disappears. Its original destination is obscure; some earlier observers suggested Palmyra, but that is exceedingly improbable. Some years ago a now blocked up channel was found to branch off into the heart of the hills to the north, and it is possible that the water was led out beyond this hill to irrigate an area to the west of Damascus, now a waterless wilderness. This canal, wherever it went, was of course at a very much higher level than any of those now used for watering the Ghûtah.

As the Barada approaches Damascus it gives off a series of canals—on the right bank the Daiwany, the Mezzawy, the Kanawat, and the Baniyas; and on the left bank the great Yazid and Thaura. These canals lie one above the other on their respective sides of the valley, until at its mouth at a place called er-Rubweh they spread out fan-wise on the plain.

Commencing with the canals on the right bank of the river, we find high up on the cliffs:—¹

(1) The *Nahr Daiwany*, ديواني.—This rises above the village of *Dummar*, and supplies a large mill near there. It contains a comparatively small quantity of water, through want of repair and consequent leakage. It passes through deep tunnels in the solid rock in many places, and was made to hold much more water than it does at present. As it turns out towards the plain, in the direction of the village of *Darayya*, which it was apparently made to supply, it contains little water, and is much overgrown with reeds.

Some ten feet or more lower down is the:—

(2) *Nahr Mezzaweh*, مزّاود.—This at present contains a somewhat larger volume of water than the *Daiwany*; in places it passes through rock tunnels, but it is chiefly an open channel, at present a good deal overgrown with reeds, etc. It goes to the village of *Mizzeh* and the gardens beyond.

(3) Below this again is the *Nahr Kanawat*, قنّاوات—the River of Canals, literally. This stream leaves the Barada a good deal further down than the two before mentioned. For any who go to Damascus, I may mention that I have noted that it arises “close to the railway signal-box where the road crosses the railway.” It contains also much more water than the channels above. It passes east of the new barracks, runs parallel with the new railway along a covered-in channel, and passes into the city by a fine old Roman aqueduct, now half hidden by the high level of the road beside it, and thence supplies a large section of the city with water.

(4) The *Banias*, بانياسى, is also a large and important canal: it arises near the mouth of the wady, and passing east of the *Merj*, at several spots traversing rock tunnels, it enters the city about half-way between the Kanawat and the Barada, and supplies another large section of the city.

As these canals, at any rate the ones of importance, are from time to time emptied by diverting the waters in order that they may be cleaned out, the inhabitants know well enough, to their cost very often, from which canal their houses are supplied.

(5) The main stream—the *Barada*, بردى,—would be much smaller than it is but for the continual leakage into it from its

¹ This description was made from personal observation some years ago.

canals on each side. It passes from the *Rubweh* through some gardens, and emerges at the *Merj*—a large open meadow—where it runs beside the high road (the French diligence road) until it reaches the Serai Square. Here it plunges beneath a bridge, *not* (as Dr. G. A. Smith has it) to pass “in lesser conduits and pipes to every house and court in the city,” but to give off the canal ‘*Akrabāny*’ (عقربانى) which runs “between the walls”—that is, between the sites of the two lines of walls which protected this northern side of the city. It emerges a little farther on, after passing under the Serai Square, and runs along the moat of the north wall of the city until it reaches Bâb Tuma. Here it leaves the city to wind among the gardens, and finally, with much of the water of other channels also, it loses itself in the great marshy lakes to the east of the city.

The two remaining canals, those on the left bank, are both large and of elaborate construction. They are, in many places, built up of masonry to a great height against the steep cliffs.

(6) The *Thaura*, طوراً, or more correctly, ظوراً, the lower of the two, arises not far up the valley. At *Rubweh* it makes a remarkable dive through a tunnel in an obstructing ridge of cliff. On reaching the open it works north-westward, making a great sweep round the western flank of the city. It passes chiefly through gardens, but supplies the western suburbs outside the ancient city walls. It moves on as a shallow stream with muddy banks, overhung with trees, to water the land beyond the city, and, like the Barada, terminates in the lakes.

(7) The *Yazid*, يزيد.—This, the largest and highest of the canals, leaves the Barada near *Hameh*. On reaching the *Rubweh* it makes a wider sweep northward than the *Thaura*, almost, one might say, skirting the foot of the northern hills. It flows through and supplies the suburb of *Salyheyeh*, and passes to the villages of *Harista*, *Dûma*, etc.

The Arabic historians, Idrasi, A.D. 1154, and Dimashki, A.D. 1300, give almost identical names to these channels. The Yazid, Thaurah and Barada are identical. The Banias is called the Banas by Idrasi, and the Baluiyas by Dimashki. Banas is probably the ancient name, which has become corrupted to Banias through some confusion with Banias, the site of Caesarea Philippi and source of the Jordan. The Mezzaweh is called by both the Kanat et-Mizzeh,

after the village it supplies, and the Dairany is the Adayah of Idrasi and the Darayyah of Dimashki—all practically the same. The only doubtful one is the *Kanawat*, which, though so called by Dimashki, must correspond to either the *Nahr Sakt* or the *Nahr Yashkūr* of Idrasi; the 'Akrabani may be the other.

It is evident that these canals are of extreme antiquity, especially those on the right bank, as, without them, the site of the city of Damascus would be a waterless desert, intersected with one green-fringed river—the Barada.

All these streams divide and subdivide and join again, forming a complicated network all over the city and in the fields around. Much of the water soon sinks into the ground, but, reaching near the surface a semi-impervious layer of conglomerate rock, it does not go far, and much is again tapped in more distant parts of the plain by chains of wells united by underground passages, from the mouth of which passages the water once more pours forth into new canals.¹ But for this system the eastern parts would never be watered at all. In the summer of 1901—a very dry season—all flows in the main stream bed ceased a few miles from the city, but a small stream collected farther on from the artificial fountains in the plain below. What water remains collects into a stream flowing east, which, after dividing into two or three divisions, empties itself into a number of marshes on the border of the desert. The condition of these marshes is very variable from time to time, according to the rainfall, but at best there is not much open water.² In the summer of 1901 the water was so low that huge quantities of fish were scraped out of the pools with shovels and sold for many weeks ridiculously cheap in Damascus. The “lakes” swarm with fish and waterfowl. In the early spring great quantities of water are pouring into this area, but rapid evaporation soon dries up the surplus. There are a number of villages close to the marshes, the most noted of which is Harrân el-'Awamid—“Harrân of the Columns”—so called from three great basaltic columns forty feet high, and eleven feet six inches in circumference, which stand among the houses, evidently the remains of an important building belonging to an earlier civilization.

¹ Such a system is known in Persia as a *kariz*.

² Interesting accounts of these “lakes” and those receiving the waters of the Awaj, is to be found in *The Rob Roy on the Jordan*, and *Porter's Five Years in Damascus*.

The second Damascus river is the Awaj, *i.e.*, the "Crooked," as it is called where it crosses the southern extremity of the Ghûtah. How appropriate is that name is shown by its extremely winding course, as drawn on the map. This river, to my mind without doubt the "Pharpar" of the Old Testament, rises by two heads from Mount Hermon. The highest and most northerly source is almost in the heart of Hermon, near the village of 'Arny. Here, at the foot of an almost sheer descent of six thousand feet, a number of springs give birth to a stream which finds a narrow opening in the great amphitheatre of hills and plunges down in an ever deeper bed toward the plain. Between the villages of Kefr Hawar and Beitima this River 'Arny lies in a very deep channel, and here the high road crosses it near the remains of an ancient bridge. The second source is at the eastern foot of Hermon, near a village called Beit Jinn to the south of Kefr Hawar; this stream unites with the 'Arny at a village called S'as'a to form the Sabirany, which a few miles farther on receives the name Awaj. A canal is given off to the north nearly half-way between S'as'a and Kisweh—where the railway crosses the river—which goes to water the Ghutâh. There are traces of other aqueducts, showing that in olden days much of the southern Ghutâh, now sparsely cultivated, was once watered from this source. The district now chiefly supplied by the Awaj is known as Wady el-Ajam, a valley topographically belonging to the Damascus country. The Awaj empties its surplus waters into the lake Hijaneh, which itself is supplied with two overflow canals leading to the marshy Bala. Like the northern lakes, the Hijaneh is subject to great changes, but when "Rob Roy" was there he found a large volume of water, though largely overgrown with weeds. The river Awaj is not nearly so much used for irrigation as its sister-stream; the old aqueducts have been allowed to fall into ruin, but it is by no means an insignificant stream in such a land as Syria, and undoubtedly has done much, as even to-day it does something, to contribute to the greatness and wealth of Damascus.

Although I consider that the identification of this river with the Pharpar is indisputable, I cannot say that I believe in the name *Nahr Barbar* which figures in our maps. There is a Jebel Barbar near one of the tributaries of the Awaj, but there is no true native tradition of a *River Barbar*.

Some years ago there was considerable controversy regarding

the question of the modern equivalents of the Abana and Pharpar, and I went into the question rather fully. To-day I need only briefly give the positive reasons for identifying the Amana with the Barada, and the Pharpar with the Awaj.

In Damascus as a district there are but two rivers; in ancient times undoubtedly both these were of essential importance to the city's prosperity, as the whole district was irrigated by their waters; both of these rivers arise from the roots of Hermon, and both end in similar marshy lakes to the east of the city, and were therefore fairly comparable with the only river rising from Hermon, the Jordan, which also, it may be noticed, ends in a lake; in the rivalry between the two countries, Palestine and Syria, the great rivers of the two countries must have been prominent objects of comparison; in many respects the "rivers of Damascus" must have, to a Syrian, appeared far finer than the comparatively useless though larger and longer Jordan.

With respect to the two rivers themselves, the larger, more important, and the one that must under all circumstances have been mentioned first, must have been the present Barada, which, therefore, is the Amana.

All the great engineering works connected with the water supply of Damascus are extremely ancient, their origin lost, indeed, in the mists of antiquity, and there is little doubt but that the ages which saw the construction of such works saw also other important, though less durable, works which have now passed away—their ruins buried under the present city's buildings.

REVIEWS AND NOTICES OF PUBLICATIONS.

The Orient in Bible Times, by Elihu Grant, Professor of Biblical Literature in Haverford College. J. B. Lippincott & Co. Philadelphia and London. 1920.

The object of this book is "to help people who are interested in the Bible to see the Hebrews among their neighbours, and to give a rapid unified impression of the course of events in the Biblical world." To those students who intend, as advised here, to follow up this summary by consulting the standard works here listed at the end of each chapter, this should form a very useful guide. Without such more extended reading the history here given is too condensed and views of Biblical criticism too exclusively one-sided for this to be a safe guide to the general reader. The volume naturally falls into two parts. The first nine chapters are concerned chiefly with Egypt and Babylonia, the history being carried down to Alexander the Great. The remaining chapters deal chiefly with Syria and Palestine. The condensed account of the Hebrew prophets is most readable. Ezra and Nehemiah are reconstructed upon the critical theories of Prof. Torrey. An account of modern customs is condensed into a chapter which seems rather out of place in the consecutive narrative. The illustrations, though not very obviously bearing upon the text, are very good and add greatly to the attractiveness of the book.

E. W. G. M.

An Egyptian Hieroglyphic Dictionary, by Sir E. A. Wallis Budge, F.S.A., Litt.D., etc. Murray, 1920.

The Library of the Fund has received from Sir Wallis Budge a copy of the above magnificent work, thanks to "the munificence of a friend who is anxious that the book may be easily accessible to the student whose means will not permit him to purchase a book which costs fifteen guineas." The receipt of this generous gift,

which arrived too late for any notice, was briefly acknowledged in the preceding issue (p. 100).

The volume contains nearly 23,000 forms of Egyptian words collected from texts of all periods between the time of the IIIrd dynasty and the Roman period. It includes names of gods, goddesses, and "other mythological beings," over 400 royal names, and numerous geographical names (with the cuneiform equivalents in certain cases). There is an English vocabulary, forming a kind of English-Egyptian dictionary, and containing over 60,000 references. There are also indexes of kings' names, geographical names, and of Coptic and Semitic words. The system of transliteration is based upon that of Birch and Brugsch. The author has also incorporated, in an interesting introduction, lists of Egyptian signs, reproductions of the Egyptian alphabet as formulated by Young, Champollion, Lepsius and Tattam, and reproductions of pages of the early Egyptian works of Birch, Young and Champollion. The alphabets of the principal Semitic languages are also printed, in order to facilitate the labours of beginners who might otherwise be unable to read the numerous Semitic, Persian and Coptic words quoted in the dictionary. Finally, a list is given of the Egyptian hieroglyphic characters in the fount of Messrs. Harrison and Sons, Ltd., the printers of this work.

Sir Wallis Budge modestly hopes that the volume may serve as a stop-gap, as "many, many years" must pass before the perfect Egyptian Hieroglyphic Dictionary can be written. It is in every respect a thesaurus of erudition, attractive to the beginner, and a type of work that is calculated to arouse a curiosity that may lead to an intelligent interest in Egyptology. Whatever its drawbacks from a specialist point of view—extravagance, absence of economy, expense—this sumptuous volume is of a sort more likely to breed youthful enthusiasts than many of the concise and perhaps more scientifically arranged works, which the uninitiated are entirely unable to comprehend. At an age when it is more than ever necessary to keep alive and increase an interest in subjects that are not of immediately obvious importance, one may trust one's recollections of one's own early days, and believe that this extraordinary volume, appealing to the eye and to the imagination, will succeed in arresting an attention to Egyptology which would not be bestowed upon other Egyptian works. In this faith one may be confident that neither Sir Wallis Budge nor his generous anonymous

patron will ever have cause to regret the preparation and publication of the *Egyptian Hieroglyphic Dictionary*.

S. A. COOK.

How to observe in Archaeology. Printed by order of the Trustees of the British Museum. 1920.

This is an excellent little book, the object of which is sufficiently explained by the sub-title, "Suggestions for Travellers in the Near and Middle East." It contains, in a concise form, information and notes for the benefit of travellers who are interested in antiquities without being already trained archaeologists. "It is the outcome of a recommendation made by the Archaeological Joint Committee, a body recently established, on the initiative of the British Academy, and at the request of the Foreign Office, to focus the knowledge and experience of British scholars and archaeologists, and to place it at the disposal of the Government when advice or information is needed upon matters connected with archaeological science." This Committee is to protect the interests of archaeological science, and one means of promoting its cause is to provide information so that travellers may be better able to profit by and to record any antiquities they come across.

Prof. Petrie describes the general method, and the various districts (Greece, Cyprus, Central and North Syria, etc.) are by writers who have a first hand knowledge of the area: thus, Palestine is by Prof. Macalister; Dr. Hogarth handles Central and North Syria; Egypt and Mesopotamia are by Prof. Petrie and Mr. H. R. Hall respectively. The little book is provided with typical illustrations of flints, pottery, etc., and with tables of alphabets. One misses something in the nature of a bibliography, although here and there some effort is made to remedy what is otherwise a lacuna.

Each contributor has been left considerable latitude, with the result that in Chapter VII, the Middle Kingdom of Egypt (XII–XIIIth dynasty is dated 3600–2900 B.C., that is, well before the Pre-Semitic age, which, in the chapter on Palestine, extends down to about 2000 B.C., although the First Semitic Period, here dated about 2000–1800 B.C. (p. 73), in Prof. Macalister's *Excavation of Gezer* is fixed approximately from the entrance of the first Semitic inhabitants to the end of the XIIth dynasty. Serious chronological problems are notoriously involved in the archaeology and history of the ancient

Near East, but it is surely desirable that in a popular work of this character the reader should receive more warning than he does of the difficulties. The present writer has very good reason for appreciating the extreme difficulty of co-ordinating the work of archaeology and of history ; but if a deliberate effort is to be made to encourage a deeper interest in the antiquities of the Near and Middle East—and the book is wonderfully full and compact—the hope may be expressed that readers may be given a few hints which will prepare them for the day when they turn to the larger historical and archaeological works and discover the complexity of some of the problems.

S. A. COOK.

TRANSLITERATION OF HEBREW AND ARABIC CONSONANTS.

HEBREW.

HEBREW.	ENGLISH.		HEBREW.	ENGLISH.	
א	'		כ	<u>kh</u>	
ב	b		ל	l	
ג	<u>bh</u>		מ	m	
ד	<u>g</u>		נ	n	
ה	<u>gh</u>		ס	s	
ו	d		פ	'	
ז	<u>dh</u>		צ	p	
ח	<u>h</u>		ק	f	
ט	v, w		ר	<u>z</u>	
י	z		ש	<u>k</u>	
כ	<u>h</u>		ת	r	
ל	<u>t</u>			<u>sh</u>	
מ	<u>y</u>			s	
נ	k			t	
				<u>th</u>	

ARABIC.

ARABIC.	ENGLISH.		ARABIC.	ENGLISH.	
ا	'		ض	<u>d</u>	
ب	b		ط	<u>t</u>	
ت	t		ظ	<u>tz</u>	
ث	<u>th</u>		ع	'	
ج	g	or j in Syrian Arabic.	غ	<u>gh</u>	
ح	<u>h</u>		ف	f	
خ	<u>kh</u>		ك	<u>k</u>	
د	<u>d</u>		ل	k	
ذ	<u>dh</u>		م	l	
ر	r		ن	m	
ز	z		ه	n	
س	s		و	h	
ش	<u>sh</u>		ي	w	
ص	<u>z</u>			y	

Long vowels marked thus :—ā, ē, ī, ō, ū.

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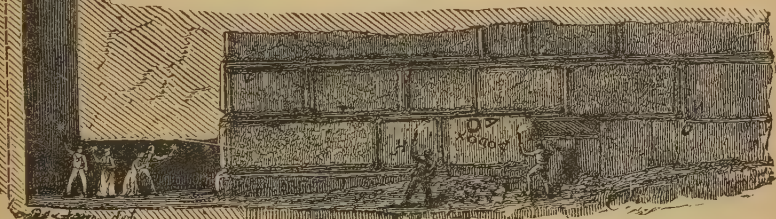
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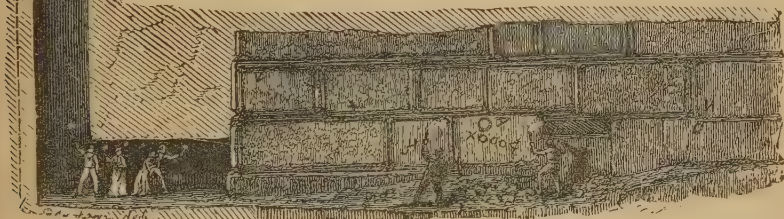
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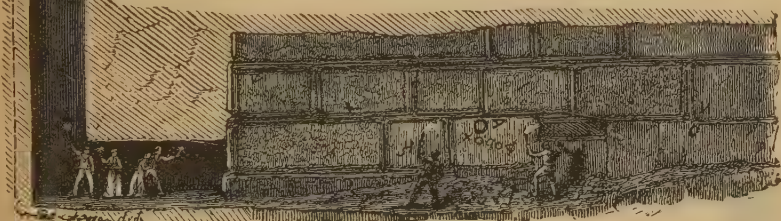
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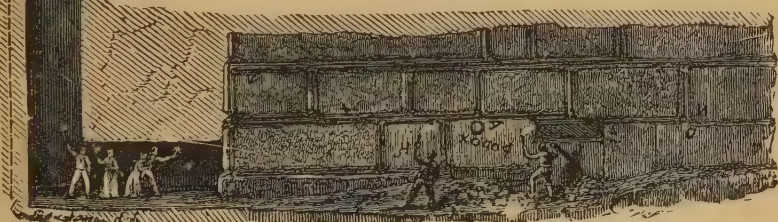
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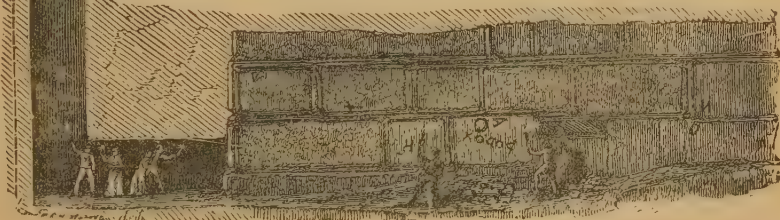
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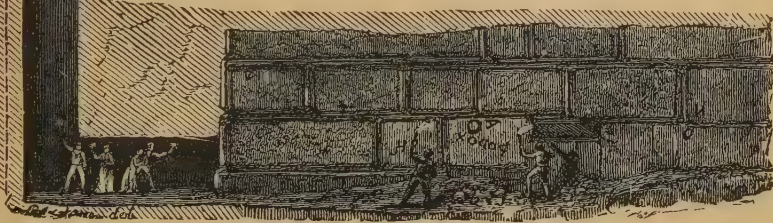
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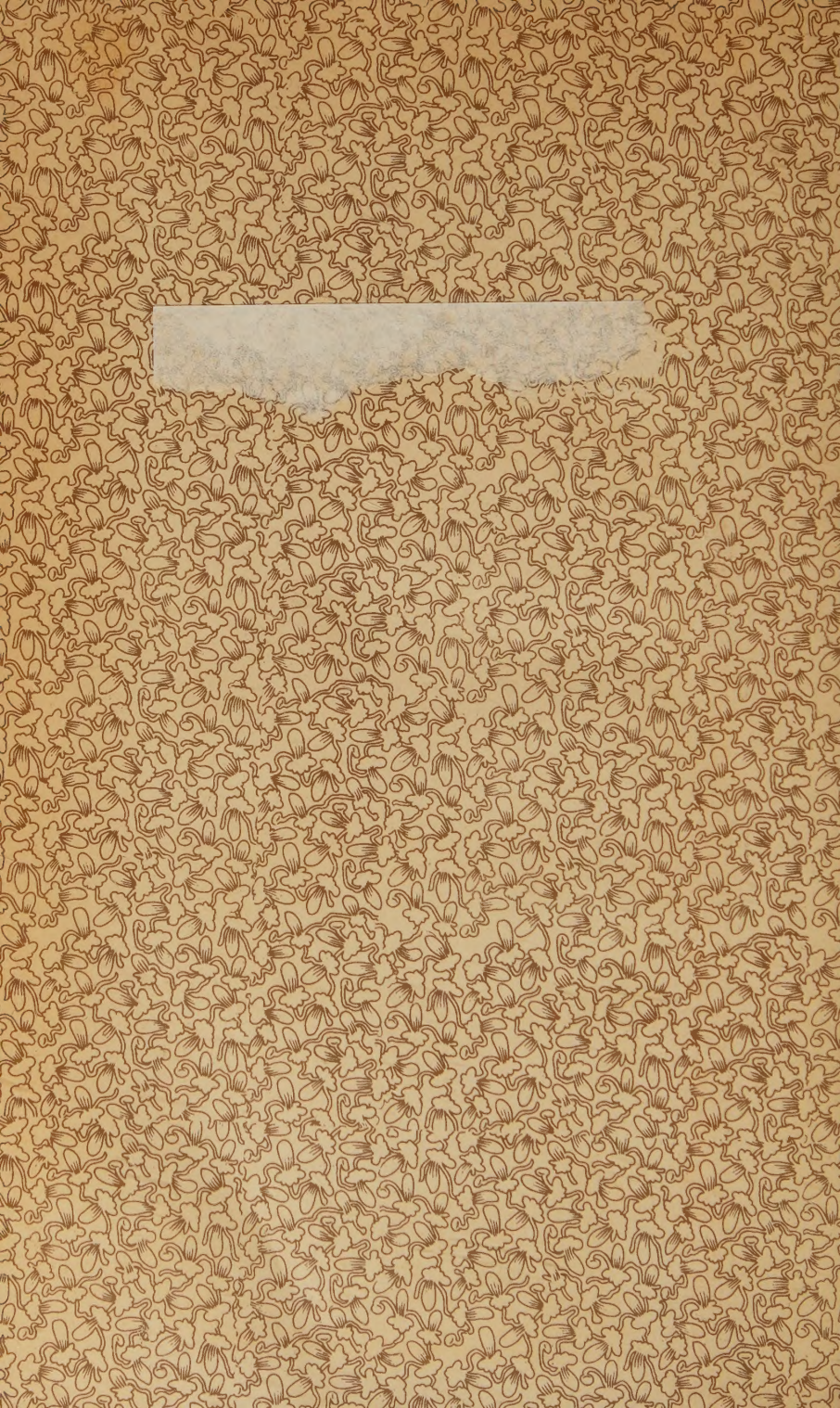
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